

# THE CATHOLIC DIGEST

## OF CATHOLIC BOOKS AND MAGAZINES

VOL. 1

DECEMBER, 1936

NO. 2

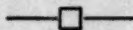
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# THE CATHOLIC DIGEST

To the man of robust and healthy intellect who gathers the harvest of literature into his barn, thrashes the straw, winnows the grain, grinds it in his own mill, bakes it in his own oven, and then eats the true bread of knowledge, we bid a cordial welcome.

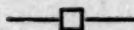
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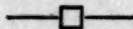
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THE CATHOLIC DIGEST

Chancery Building  
St. Paul, Minnesota



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VOL. 1  
NO. 2

# THE CATHOLIC DIGEST

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DECEMBER, 1936

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## The Jocistes

By BARBARA WALL

Condensed from *The Christian Front*

The Catholic Youth Movement in France and Belgium owes its success largely to the fact that it has thoroughly understood the Pope's idea of working in one's own milieu. It is the industrial worker who must convert the industrial worker, the agricultural worker who must convert the agricultural worker, the student the student, the sailor the sailor, the intellectual the intellectual, and so on. To meet this necessity there are five separate groups among these five classes of society.

The largest group and the one that began first is the *Jeunesse Ouvriere Chretienne*—the young industrial workers. It was begun ten years ago when a young Belgian priest said to a working girl and a working boy: "We are going to the conquest of the world."

Today there are over 100,000 members of the JOC. The plan of working inside one's milieu was made yet clearer by the Pope when he spoke of the working class milieu. He said: "The apostles of the workers must themselves be workers." The workers who have their own interests at heart, are to organize themselves—and this by the order of the Pope. If the movement is to be started it must be started by the workers themselves and by Christ.

The grasp of this important truth is one of the reasons why the JOC has been so successful. The other reason is that it has put first things first. *Individual sanctification must be the basis of every revolution.* With this Christianizing of self comes a detachment from material things

and a complete trust in God both of which are necessary for acquiring the conquering faith and recklessness of the apostles. The Jocistes are aware of this and in order to be like the apostles they put first things first. They make the same claims as the apostles—they are not going to bring about a revolution, they *are* the revolution. (*Nous ne faisons pas la révolution, nous la sommes.*) They believe, with the eagerness and actualness of the early Christians, in the community of saints; and they know there are the Jocistes in heaven interceding for their brothers on earth, who now, as they once did, offer up their sufferings for the JOC. All are tireless in their efforts to win the world for Christ; one Belgian Jociste has died from sheer overwork.

From this deep and active belief in the dignity of man because of the immortality of his destiny arises the desire for justice. But the Jocistes desire this not only because they consider it their right as being men and not machines, but also because *Christ was a worker* and they do not want His trade to be made contemptible nor His fellow-workers to be exploited. This pride in being a worker is very much emphasized and the slogan of the Jo-

cistes for describing what they are is: *Fiers, purs et conquérants.* (Proud, pure and conquering.)

The JOC played an important part in the recent strikes both in France and Belgium, and yet social justice is not by any means the only thing they want. When they pray that God's Kingdom may come in all their factories, work-shops, offices, and in all their homes, they want beauty and love and truth as much as they want justice; and if the JOC miners had to choose between having a chapel in their mines or better wages, they would choose a chapel.

To understand thoroughly the spirit of the JOC it is necessary to read their numberless publications. They produce papers for pre-Jocistes (boys and girls not yet fourteen) and for post-Jocistes (those over the age of twenty-five.) And for the Jocistes themselves there are publications of all sorts including plans for the conversion of the workers of the world, and others. A young girl Jociste who has no mother once said: "It is true, the JOC replaces our mothers." The unit of the organized JOC is the parish where the boys and girls hold their meetings separately, the idea being that since they have such different problems to



face in life, their Jociste training had better be separate.

The JOC movement is not only striding ahead in France and Belgium but beginning and flourishing in other countries. In Portugal it was the cause of every single working-class boy and girl

in a certain town receiving Communion this Easter. The Pope has expressed his desire that the movement should spread to all countries, and he has called it an ideal form of Catholic Action. One might even call it, with its counterparts, an ideal form of lay Catholicism.

IN THIS life men seek rest and repose from great labors, but because of their perverse desires they do not find it. For they wish to be at rest amid things that are neither stable nor lasting . . . If a man should seek to find his rest in riches, he is rendered proud rather than free from care. Do we not see how many have lost their wealth of a sudden, how many have perished by reason of it? And even if riches remained with a man all his life and never deserted their lover, yet he himself at death would forsake them. For what is the length of man's life, even if he live to old age? Or when men desire old age, what else do they desire but prolonged infirmity? Therefore he who desires true rest and happiness must raise his hope from things that perish, and place it in the Word of God; so that cleaving to that which abides forever, he may also together with it abide forever.

St. Augustine

# Communism and the Individual

By FRANCIS G. DEEVY, S. J.

Condensed from *The Irish Monthly*

Today we witness the beginnings of an important world crisis, in which democracy struggles with the supreme state and in which Capitalism is threatened by a new economic order. More important is the struggle between Christianity, championed by the Catholic Church, and modern paganism which finds its most vigorous proponent in the communist idea. Along a world front, the supernatural organization of the Church is prepared to give battle to the international attack of communism, assured by the grace of God that the outcome will be favorable.

The ordinary person, occupied with the necessity of earning a living, is apt to consider communism as merely a new economic or political system, that will guarantee him a decent means of living. Communism, however, by its own implicit statement, intends more than this. It wants to tear up the very roots of our social life and plant anew. It must be taken in its entirety; for the whole system is meant to be an organized unit, stemming from

the fundamental idea of materialistic evolution.

The concept of man is a basic principle in any social system. You are a Catholic; you believe that man is the noblest creation of God, a composite of spirit and matter with an eternal destiny, which he by his own free will can shape. It follows that the most important business of life, from the Catholic viewpoint, is the successful achievement of this eternal end. Everything else must be subordinated to this supreme purpose. From it originate the obligations we owe to God, to ourselves and to our fellow-man. From the same source, we derive corresponding rights which each individual possesses. No one can interfere with these rights and obligations, because to do so would be the same as interfering with another's salvation. Our American Constitution, accepting this concept, gives to every man "the right to his children and his home, the right to go and come, the right to worship God according to the dictates of his conscience, the right

to be free from the tyranny of one man or of a few, the right so to live that no man, or set of men, shall work his or their will upon him against his consent." Every right asserted in these lines of our American Constitution arouses the hatred of the communist, for they are the very notions of individual liberty that he would destroy.

What does the communist think of man? Since he denies the existence of God and of all spiritual nature, he holds that man is at best "a gregarious animal, differing from other animals only in the fact that he has the power to collaborate with nature in furthering his own existence." If he is the noblest being on earth, it is only because he is the culmination of natural forces.

This is a fundamental part of the creed to which every communist must bow his head. One sure way of testing its truth is to see if it harmonizes with other truths in concrete experience.

We shall first examine the relation of the individual to the State. The ideal Christian State should be a social organism, in which men are bonded together in order that, as a social unit, they may enjoy greater peace and prosperity. The individual, therefore, is prior in nature to the

State, which is created to help him achieve peace and prosperity, and so indirectly assist him in the achievement of his eternal purpose.

The communist social scheme subverts this order. Not a man but the social unit is of supreme importance. Man is denied his spiritual rights, his eternal purpose. He has no privileges that organized society is bound to respect. He exists only to be a cog in the machine. He can have no existence apart from society, no needs, no rights unless they be identified with the needs and rights of society.

This means that the individual becomes the slave of a heartless, bloodless bureaucracy, which can use him, bend him or break him for its own whim or purpose. Should he lose his usefulness, he can be destroyed. It would not be murder, because the communist society, not God, is the arbiter of morals. When we hear well-authenticated reports from Russia of summary killings by the secret police or of slow deaths in penal camps, whatever our horror, whatever our belief, we have to admit that they are but logical consequences of communist principles.

Communism would degrade us to the level of animals. It asks

us to deny our convictions, to submerge our individuality in order to accept a system that has not yet withstood the test of time. Yet even if this system could work out perfectly in practice, it might give the individual the secure life of an animal, but it could never give him the decent life of a man.

Communism would give individual morals a new meaning. The law of God would cease and the law of the proletariat would take its place. Immorality would be narrowed to include only crimes against the social order. Obligations towards God and towards self would become fictitious. It must be obvious to anyone with experience, that a growing generation, impregnated with these ideas, must inevitably topple into social chaos. Honesty, purity and temperance are robbed of meaning and purpose. The only motive for decent living is the dictate of society. This is one more indication that communism contains within itself the seeds of its own destruction.

Communism is often identified with the abolition of private property. Here again, there is a clash with the Catholic idea. Catholic philosophy teaches that private ownership is not only a social necessity but also a pre-

cial natural right. This does not imply an unqualified approval of our present capitalistic system, nor does it deny the right of the government to control and regulate the acquisition of private property. There is, and always should be complete harmony between the right to private property and social justice. Disregard for this principle has led to the abuses of our present system, when large, top-heavy fortunes have been amassed by trampling on the rights of individuals.

Communism intends the abolition of private property. This means that society assumes possession and control of all the means of production and distribution, by violence, if necessary. Factories and farms, shipping and transportation become a closed monopoly of the government; and the individual, as a unit in the social machine, contributing according to his ability, receives according to his needs. Let us analyse this economy.

If this system were based on Christian charity and if all men were impeccably honest, it might conceivably function. But it is not based on Christian charity, and all men are not impeccably honest. The communist likes to picture the proletariat thus owning everything, as a complex



well-oiled machine, in which case the individual is incorporated as a functioning part. While developing this picture, he overlooks the possibility of a wrench that can and will disrupt the smooth working of the machine. The wrench is the inherent selfishness of every human being.

Unfortunately communism would destroy the safety valve on human selfishness by destroying the divine. There would be no respect for the rights of others, when the only recognized right would be that of the corporate society, and its only sanction the superior force of its police. Whenever anyone could outwit or overpower the State, it is only logical to suppose that he would do so. It would be inevitable that, sooner or later, the clever and unscrupulous would seize the power of this so-called dictatorship of the proletariat and use it to their own advantage. Then the much vaunted freedom of the masses which communism promises, would become a slavery far worse than existed in pre-Christian eras.

The question of human equality exercises great appeal in the communist doctrine. To this question, both the Catholic Church and communism answer that all men are equal because of

a common origin and a common destiny and, further, that every man has an equal right to achieve his destiny. Christ shed His blood to save all men without distinction. It is absurd, however, to think that all men can achieve equality of worldly advantage. Our daily experience manifests spiritual and physical differences which are beyond the control of any individual. Of this much, however, we can be certain, that everyone, whether weak or strong, poor or rich, dull or brilliant, has at his disposal the saving merits of Jesus Christ. In this, the most important factor of human life, we can all claim equality.

The communist appeal for equality goes back to the French Revolution and beyond. It is the age-old cry of envy of those who have little against those who have much. Now I am not decrying the appeal of justice—God knows, we have need of it today—but it is rank injustice that a person, who improves his position by the honest use of his God-given faculties, should be the object of the class hate that communism would arouse. We hate injustice and deservedly so, but equally do we despise the whining attitude of the envious weakling. When man can be the



equal of his fellow-man in the highest spiritual gifts, why should he debase himself by envying another's material fortune? Though I acknowledge the sincerity of many communists, this is too often the united front their organization presents.

I have tried to compare Catholic and communistic ideas in so far as they affect the individual. Whatever the sincerity of Marx and Lenin and other great communists, their approval of world revolution and the enkindling of class hatred is terrifying in its consequence, and spells for man return to the isolated life of the savage. How can anyone conceive of a world made better by hatred? The Catholic Church,

supernatural in its organization, presenting an example of steady, genuine progress through two thousand years, offers a solution that has been tested and proved fruitful. It advocates the return to honesty and charity, too long ignored in our midst. Dishonesty has so corroded our economic structure, that in our day it is beginning to show signs of collapse. Of course, it is based on the timeworn sophism that religion has no place in business. The future, however, looms portentous. If the corporate big business of money-making refuses to broaden its vision beyond the narrow limits of its money-bags, it will soon find communism in the place religious principle should occupy.

**BOSWELL** once asked **Johnson** if there were no possible circumstances in which suicide would be justifiable. "No", was the reply. "Well," said **Boswell**, "suppose a man has been guilty of fraud which he was certain would be found out?" "Why, then," said **Johnson**, "In that case let him go to some country where he is not known, and not to the devil where he is known."

# Stars and Tripe Forever

By HELEN L. LOWREY

Condensed from *The Wanderer*

Let's take this strange phenomenon of Hollywood. (And you do take it!) It's the twentieth century Horse of Troy, with the betting ten to one you'll peep inside.

Minnie Zilch sells ice-cream in the Five and Ten. By devious workings of fate and a first class gall, she becomes Ariel LeCarte, the movie star! A nondescript cranium cap becomes, in the hands of a press-agent, a tawny mass of ringlets. A fan magazine announces that she bathes her face in curdled milk and the yolk of an egg, and a million or so gullible creatures do likewise. A leading beautician here tells me that he is continually confronted with young girls and middle aged women with specific instructions to make them look like Crawford. Most of the faces accompanying the requests strike a new high in horror, but they have good American money that says "you can take it". There are at least two synthetic Dietrichs at each of the better shops, and a smouldering-eyed Gable mixes up your malted milks at

the corner drug store. But that's not you; you're different!

Well, let's look at the movie magazines. They realize an appalling monthly income, although most of them are undisguised duplicates. Many are even published and edited by the same man. The public must know, for example, "What Are Clark Gable's Plans for the Future?" "Why Hollywood Beauties Appeal to William Powell", "What You Should Know About Myrna Loy" and "The Real Dietrich (or Lombard or Hepburn or Colbert) Unmasked!" Alice Faye "Wants to be a Missus" and heaven help us, Jean Harlow tells "What Men Dislike About Women", which if I may quote from an issue of *Screenbook*, happens to be: "Cheeks that are two obviously painted on . . . eyelashes that belong to a shop window dummy . . . and gaudily painted nails".

Joan Crawford, they tell us, is really just a little girl at heart, and consequently loves to pick raisins out of bread. She frequently interviews the press from

the vantage point of the floor. Invariably she clutches a gardenia. And now the fair Joan is getting culture! She has graduated from the hoydenish "Dancing Daughter" up beyond the painted heights of "I Live My Life". And in this wake comes Art and books and ah . . . music! Overlooked is the obvious fact that culture is innate, and if acquired, is done as unobtrusively as possible. It seems unlikely that even a lease on Stokowski can do much. And yet, witness this classic bit from *Silver Screen* marking the purchase of her "Stokowski Party Hat". I quote, s'help me. "Joan slips her feet out of her slippers while shopping, and you can well imagine the out-of-town tourist's surprise when she sees her favorite Glamour Girl, quite shoeless, dashing about the store, with her arms piled high with dresses, lingerie, robes and things, and with the Dachshunds 'Pupchin' and 'Baby' with bits of Schiaparelli dangling from their teeth, wildly yapping at her feet."

Another literary opus, *Movie Classic*, goes a step farther and announces that "Joan hopes to make Grand Opera, and takes two singing lessons a day." A far cry, for want of a better pun,

from "Let's Go Bavarian" in "Dancing Lady", if Joan is linked up in any way with the voice in that picture.

Is Joan Crawford really to blame for such moronic outpourings? I think not. The public usually gets what it asks for from Hollywood, and there's bound to be sawdust in a wooden horse.

I wish I might quote verbatim from an interview I unearthed recently with Jean Harlow's mother, in which she cited some of Baby's pet urges. One concerned Mamma's birthday. Jean rises early on that day and gathers bushels of flowers. At an appointed hour, she hovers over Mamma's bed, and showers them upon her, crying gayly, "Happy birthday, Mumsy darling!" This is paralleled only by Easter morn when Mamma hides eggs all over the house and grounds so that Baby (that's the same Baby of "Hell's Angels", friends) can find them.

The creations on Hepburn are too well known to repeat in detail. "Sitting in the middle of the road to read fan mail" is a gem, with camera dodging and smashing close seconds. Margaret Sullivan, they are anxious to have you absorb, never appears out of slacks and sneakers,

and Carole Lombard is as likely to arrive at some function between a pair of forceps as anything else. They are still rolling in the aisles over her hospital party out there. Dietrich, recovered from the blinding spell of Von Sternberg, now burns tapers before the likeness of John Gilbert, while the non-resident husband stands by. Garbo divides her time between dodging news-hounds and building walls around her current home. The late-lamented Gilbert, one writer states, pined away from unrequited love. In fact, this paragon of the pen used the same stock phrase to eulogize his passing that she used years ago on the immortal Valentino, namely, "Men do not die of broken hearts, and yet . . . " This despite the fact that four wives came and went in rapid succession during this unrequited period.

You feel that the movie moguls underestimate your intelligence? That fun's fun and all that? Well, what about this: Recently, in an Academy of Music, Grace Moore was scheduled for one evening's recital in a group that extended over a period of months. A week before it took place, the Academy was sold out at \$2.85 per person,

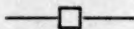
including 200 seats on the stage itself. About one quarter, we learned from authoritative sources, were regular patrons whose group tickets included that evening; the remainder were movie fans who didn't know an aria from a buck and wing. They were simply out to see what a movie star . . . any movie star . . . looked like off the screen. This is borne out by the fact that Miss Moore's recital was unusually poor. Many of her selections were downright failures, yet unprecedented encores brought her from the wings again and again.

Nelson Eddy has always been a fine singer, heralded in established music circles, but it took movie fans to send him skyrocketing to fortune through "Naughty Marietta" and "Rose Marie". Nelson Eddy the baritone was one thing; Nelson Eddy the movie star was something more like it. Now it is impossible for him to fill his many radio and concert engagements.

A publisher whose output is some twenty odd periodicals, admits that he writes solely for the elevator boy and the nursemaid. Without them, he acknowledges that sudden bankruptcy would ensue. Yet who is today's elevator boy? John Green, a Phi Beta

Kappa from Cornell! Susie Brown, who wheels Junior on the drive, holds down a B. S. in Child Psychology. So you figure it out! Who then is this negatively unimportant group than can put Film Exchange Shops in every leading city, force re-is-

sues and make the Moving Picture Industry the largest in the world today? Maybe it is some strange phenomenon, but more than likely it's you—and you—and you—buying the Brooklyn Bridge on the installment plan.



**T**HERE was formerly a tavern in Fleet Street, near Temple Bar, known by the sign of the Devil and St. Dunstan. It was much frequented by lawyers as a place for dining and was noted for the excellence of its liquors. It was familiarly called the Devil. When a lawyer from the Temple went to dinner there, he usually put a notice on his door, "Gone to the Devil." Some, who neglected business, frequently had this notice exhibited, until at length "Gone to the Devil" became synonymous with gone or going to ruin.



# A Medieval Saint and Scholar

By STEPHEN MCKENNA, C.S.S.R.

Condensed from the *Ecclesiastical Review*

**Last** May the *Semana Pro Ecclesia et Patria* of Seville, Spain, was devoted to the figure of St. Isidore, the seventh century Bishop of Seville, the thirteenth centennial of whose death was then being commemorated throughout Spain. Not only is he the most illustrious Spaniard of his century, but one of the most eminent figures the Iberian Peninsula has ever produced. He is the first Christian writer who essayed a *Summa*, or encyclopedia of human knowledge. In his books is found all the wisdom of antiquity, and it was he who preserved it and transmitted it to the Europe of the Middle Ages.

Thirteen hundred years ago a tremendous change took place in human history. The western Roman Empire had fallen to pieces. A new social and political era began. What were to be the relations between the Church and the newlyformed states? How could the barbarians be strengthened in their faith? St. Isidore proposed solutions to these and similar problems.

Many of the difficulties which the Catholic Church faces today

are strikingly similar to those of the seventh century; for beneath the veneer of Christianity, paganism is still active, and the teachings of the Church are being challenged. So it may be of interest and significance to review briefly the life of St. Isidore.

According to tradition, St. Isidore was born at Seville about the year 560. He was the youngest of four children all of whom were later canonized. Strangely enough his early education was in the hands of his brother, Leander, whom he succeeded as Bishop of Seville in 600.

A close union between Church and State was the basis of St. Isidore's political philosophy. "The State," he says, "has been established by God as the guardian of ecclesiastical discipline, so that those who will not practice virtue by the admonition of the priest may be kept from doing evil by the power of the king."

St. Isidore held the civil power in highest respect, but he was absolutely opposed to autocratic government.

One of the most pressing problems which St. Isidore faced

when he became a Bishop was the renewal of the religious spirit among the clergy as well as the laity of Spain. "The priest," he says, "must be distinguished both by his learning and sanctity; for learning without a good life makes one arrogant, and a good life without learning renders one useless."

In his rule for monks, St. Isidore emphasizes the vow of stability, the practice of poverty, and the need of purity in the monastery. But the outstanding characteristic of his rule is its mildness.

It is as a writer, however, that the Saint is best known. He has given us the biographies of men distinguished in the service of the Church and State. Many of his works are commentaries on the Sacred Scripture, *De Ecclesiasticis Officiis* is a splendid study of the liturgy. His last and

best-known production, the *Etymologiae*, attempts a summary of the entire field of human knowledge. The approach to each subject is the linguistic. Modern scholars have justly censured such a non-scientific method of study, but the literary faults of St. Isidore should not blind us to his merits. More than any of his contemporaries, he preserved and passed on the literary culture of Rome.

Less than twenty years after his death, the bishops of Spain referred to St. Isidore as the "latest ornament of the Catholic Church, the most learned man of the latter ages." There are few students of history or literature today who would not regard these words as highly exaggerated. But all will probably agree that St. Isidore, despite his defects and limitations, deserves an honorable place among the saintly scholars of the Catholic Church.

A TOAST to the Papacy, so the story goes, was once proposed at a Hibernian banquet. Enthusiasm was running high and would not be restrained. More specific, more generous, more reckless grew the display of loyalty. Not to the Papacy!—they shouted; we'll drink to all the Popes, one by one.

*The Historical Bulletin* (St. Louis Univ., St. Louis, Mo.)

# Capitalists, Colleges, Communism

By DAN W. GILBERT

Condensed from *The Catholic World*

One of the basic assumptions upon which are builded the fascistic nightmares of the serious-minded communist is the attribution of a Lucifer-like cunning to what is meanly referred to as "the American Ruling Class". This towering respect for the "upper class" sagacity seems common to all varieties of radicals—the technocrats, technotaxers, utopians, epics, socialists and communists. While I think it is demonstrable error to concede cunning or deep-laid strategy to our American business men, it is no doubt true that our national future depends to a considerable degree on the activities and attitude of "men of means". The capitalist more justly shares the stigma of blindness and stupidity in fatuously financing the very forces which encourage communism in the United States.

Our secular universities receive a major portion of their support from business men through taxation and endowment. That these institutions should be hot-beds of radical propaganda is extraordinary, but that business men accept the situ-

ation with indifference is yet more amazing. While American business shows concern in the face of open preaching of revolution and public ownership, it does not object to the teaching of materialism and immorality. It fails to realize that communism is war against home and religion as well as private property. It does not understand that undermining moral and religious principles will bring red revolution faster than actual or metaphorical bombs placed under private property.

An incident which occurred in one of our large western cities impresses us with the depth of this misunderstanding. At a radical meeting in a school auditorium a speaker ridiculed religion, blasphemed Jesus Christ, and approved the atheistic activities of Soviet Russia. A protest lodged with the school board objected to this violation of the rule against the utterance of "subversive" doctrines. The board replied that anti-religious tirades were not proscribed by the ban on utterances of a "definitely communistic character." It is generally un-

derstood that radical organizations wishing to use school auditoriums will confine their attack to home and religion, leaving capitalism, as such, alone.

The communistic professors of our colleges concentrate their fire on family life and Christianity. Living the "New Morality" is more exciting and less laborious than leading insurrections. The conversion of youth to loose-living and irreligion rather than to communism is the very evident result. It is an indictment of the intelligence of the middle class that it fails to recognize so patent a proposition.

Whenever business men have concerned themselves with education, it has been in the narrow spirit of self-interest. Capitalistic activity has been motivated by a tenderness for its own welfare rather than the moral and spiritual well-being of young people. The attitude of the rank and file of all classes manifests an unjustifiable lack of concern over the lowered moral idealism of students in secular institutions.

The harm wrought by the professor of revolution is problematical, but the preacher of free-love causes a present evil. He is responsible for revolutions in the lives of individuals rather than in the existence of a government.

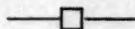
One need not be friendly to any phase of capitalism to recognize the anti-moral professor as a public enemy; yet almost nothing is done to suppress him. Morality and religion are related to our present social system only in the way that they are related to any stable organization of society. The Marxist who declares that the home is based on private property is mistaken. The truth is that private property grows out of home life. Destroy the home and private property will die out; but preserve the home and the institution of private property will remain vitalized by its spring and source, the family life.

I do not infer that capitalists should subsidize a smug campaign in defense of God and home. There has been enough of this hypocrisy. I plead for the understanding of the fact that there is a real relationship between religious ideals and any stable form of society. They should not "save" capitalism in the name of Christianity, and then continue in the assumption that capitalism is self-sufficient and that assaults on Christianity are meaningless. The menace of conscienceless capitalism derives from blindness to these truths. Apparently, it is not obvious that attacking home and morality constitutes a

threat to the security of private property.

The Marxist interpreter would have us believe that an increasing threat of communism will encounter a fascist movement subsidized by capitalists. This prophet tells us that capitalism will endow chairs of fascism in universities to counteract the

apostles of collectivism. Possibly. But there is a better way. Business men might choose to fight communism with spiritual rather than material forces. They might answer the challenge of communism, not with concentration camps, but with the application of Christian principles. Capitalism may not choose to go fascist; it may prefer to go Christian.



A CERTAIN celebrity was sure that he could blow glass as well as if he had learned the trade, so one day he entered a glass factory and was allowed to put to the test his boasted skill. He succeeded, however, only in blowing a queer shaped bottle which the lookers-on called "fiasco", or little flask. Again and again he tried with no better success, and from that day to this a failure after pretentious boasting has been known as a fiasco.



# The Psychology of Mass Conversions

By K. E. JOB

Condensed from *The Missionary*.

**Conversion** denotes a change, a turning, or returning to the true religion. Every man is bound by the natural law to seek after the truth. It is a dogma of the Church that everybody is able, by the natural light of his reason to arrive at the truth, which is embodied in the Catholic Church.

But external grace, which causes a man to begin his inquiry, is as varied as the individuality of the inquirer. Hence the truth of Chesterton's statement: "The Church is a house with a hundred gates, and no two men enter at exactly the same angle."

But the above remark should not blind us to the fact that there is such a thing as mass conversion, which forms as genuine and fruitful a means of extending the Kingdom of Christ in non-Christian lands as individual conversions in Christian communities.

That mass conversions were the order in Apostolic times can be easily seen by turning over the pages of the Acts of the Apostles. The conversion of masses was not always effected by mira-

cles, but mainly by the internal motion of the will of men. Thus we read that on the day of Pentecost nearly three thousand persons embraced the doctrine of the Gospel. Sometimes this cooperation of the Almighty was accompanied by miracles also.

This Providence of God is a biblical dogma. So it is our duty both as Christians and as students of history to admit the existence of Eternal Wisdom. Consequently nothing stands more convincing to our reason than the fact that mass conversions will take place whenever and wherever this is deemed necessary by the Almighty Wisdom.

A survey of the modern history of Christian missions will prove the truth of the above statements. The conversions wrought by St. Francis Xavier in the Far East are well known examples of such Divine Providence. The saint himself has recorded how "... often in a single day I have baptized villages." Next to the apostolic zeal of St. Francis Xavier, a great external instrument of divine providence in the early 16th and

17th centuries was the protection of the Christian cause in the East by the Portuguese civil rulers.

In addition to royal patronages, the zeal of the pioneer missionaries in India, especially the Franciscans and the Jesuits, deserves special mention. How mass conversions were effected in co-operation with the civil authorities is described by Du Jarric, S. J., our chief authority for the period:

"When the Jesuits had reason to believe that their missionary fields in the neighboring villages were ripe for the sickle, they proceeded from Goa, not merely in ecclesiastical pomp, but also escorted by a powerful military force, for the double purpose of ostentation and protection. This system of conversion appears to have worked well, for without speaking of the Franciscans and the Dominicans, the Jesuits alone baptized at first a thousand, and towards the end, twelve thousand a year."

All these mass conversions seemed inexplicable and provoked deep resentment. Slanderers of the Jesuits began to say that the Fathers in order to gain renown for themselves, prevailed upon the ignorant Hindus to come in large numbers, although

unready to receive Baptism. Father De Souza has thus described the disillusionment of one of those slanderers:

"It so happened that one of the slanderers was at his window when there walked through the city of Goa, a large number of infidels, who, without any guidance but their own, came to offer themselves to the Fathers to complete their instruction and to be baptized. They were people of all ages and conditions, old and young. All had palms and garlands. Even the little ones, who could not speak, made the sign of the cross. What above all astounded the nobleman was the joy and enthusiasm with which they came. From thenceforth he was one of the most zealous champions of conversion."

Leaving aside those comparatively remote instances of mass conversions, we may advert to another in our own times, namely the tremendous strides taken by the Catholic mission at Chotanagpur in Northern India. The history of this Catholic mission reads almost like a romance; it now numbers 300,000 Catholic souls, where fifty years ago there were none. Begun by a young Belgian Jesuit, Chotanagpur Mission now stands unique in the

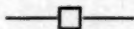
missionary annals of modern times.

Such mass conversions are, however, looked upon with disgust by the orthodox Hindus, who take every precaution to see that such movements are nipped in the bud.

Dr. Waskom Pickett, a Protestant Missionary, who has studied the question with great thoroughness, has investigated the subject and has proved that every mass movement towards Christianity is spiritually valid.

The chief examples to prove the spiritual validity of mass

movements to Christianity, that we have adduced, are from India; but they are more or less indicative of the nature of the phenomenon in other lands also. At the same time it should be admitted that mass movements have their own dangers. It is therefore essential that converts who embrace the Church in groups should be provided with pastors and teachers; and, if this were done, it might well be said that the best days of mass movements were not in the past, but will be in the future.



JUST a few years ago the leaders of the Ku-Klux Klan were telling their followers that they were going to destroy the Catholic Church in the United States. Recently the "imperial palace", which housed all the national offices of the hooded organization was purchased by the Most Reverend Gerald P. O'Hara, Bishop of Savannah, for the new Catholic parish of Christ the King.

Ave Maria

# Breeding Grounds of Crime

By RILEY E. ELGEN

Condensed from *The Catholic World*.

As a result of an investigation, I became convinced that the matter of elimination of slum areas should be approached from the angle of benefits accruing to the general taxpayer in addition to the basis of uplift.

We all deplore human suffering and are willing to assist in alleviating it. Our interest, even in human suffering, becomes more intense when it can be shown that in its alleviation material gain accrues to us as well as satisfaction in discharging one's duty to society.

A study which I made of 764 juvenile court cases shows a definite connection between bad housing conditions and delinquency. It would serve no useful purpose to recite the sordid conditions under which these 764 delinquents lived. Circumstances surrounding their home life converted them into prospective criminals. Maybe there are certain taxpayers who are content simply to feel sorry for these children.

"Crime does not pay" is a familiar expression, however crime does make the taxpayer pay and

pay. In fact, the elimination of crime and its attendant evils, together with the conditions which generate it, would make possible a reduction of about one-third in taxes collected. That, however, is something devoutly to be wished for but not possible of early accomplishment. However, a start can be made now. It will have to be made sometime. It should have been made long ago if for no other reason than the selfish purpose of reducing taxes.

Of equal, if not greater, importance to the taxpayer is the matter of health, with its cost for hospitalization, child welfare and hygiene. In these blighted slum areas disease finds a fertile field. There epidemics usually originate. There sanitation is found in its most primitive form. In such localities and under such conditions undernourishment is prevalent and creates an ideal opportunity for disease germs of all sorts to take hold on the human body; that is literally what my investigation indicates.

It is definitely established that the most effective way to fight the so-called "White Plague" is

to eliminate the cause of its spread, in other words, to see that people do not have to live under conditions which breed and spread tuberculosis germs.

There is only one way to reduce taxes effectively and that is to eliminate the necessity for public expenditures. To do so requires a scientific study of slum conditions. The result would be so startling that remedial measures would ensue promptly.

Of course there is no means of ascertaining how many of the boys and girls, growing to manhood and womanhood in the dark byways of such areas, will become public charges in the hospitals or in correctional and penal institutions. That is the social side; those figures belong to the humanitarian outlook. Here we are considering only the selfish viewpoint, that is, the cost in dollars and cents in taxes of men, women and children who live under certain circumstances.

We have known for centuries that bad housing conditions go hand in hand with crime, juvenile delinquency, poverty, disease, and their attendant evils. We know that ever increasing municipal expenditures are made by reason of these. We know that, until recently in some few instances, little has been done to

remove the cause of these expenditures. If the slums could be eliminated the tax burden on all would be lessened.

Since January, 1897, nearly forty years ago, commercialized slum clearance has been a profitable venture in the District of Columbia. At that time a small group of citizens led by General George M. Sternberg, retired Surgeon General of the Army, organized a company for the purpose of constructing low cost, sanitary houses directly in the slum areas. Up to the present time the two companies have four hundred and sixty-four apartments. These apartments rent from \$12.50 per month for two rooms and bath to \$15.50 for three rooms and bath. Larger apartments rent for \$21.00 per month. Each apartment has its own front door and rear exit to its own yard. Each family is entirely separated from all others, each has a large rear porch. The buildings are of brick or reinforced concrete and brick, with aereals for radios.

Some of the original subscribers to the stock contributed their money with no thought of return, looking upon the movement as philanthropic only. However, these companies disclaim to be charitable institutions, they



choose to regard their venture as a business philanthropy. They are regarded as among the soundest business institutions of the District. Their property is without debt.

Some day a business man with the vision of Henry Ford and with plenty of resources, who is willing to be satisfied with a small, but assured return on his investment, will go about slum clearance on a large scale. Such a man will make a fortune, and at the same time will have his name written high among the benefactors of mankind.

The histories of the two Washington companies show that they maintain now and always have maintained a waiting list of prospective tenants. As a consequence they never have a vacancy, neither do they have to dispossess their tenants on account of failure to pay rent. There is a one hundred per cent occupancy at all times and losses in revenue are negligible.

My investigation shows that for sordid surroundings, unfit for human habitation, the underpriv-

ileged pay rents greatly in excess of those prevailing in the two companies I have referred to. Therefore, there is no lack of ability to pay those rents.

It is a known fact that the cost of crime, correction and disease is mounting year by year. It is more costly to apprehend, convict and then attempt to reclaim law-breaking men, women and children than it is to correct the conditions that breed them. It is also less human. As a matter of protection of our own lives, property and families, reason dictates that measures should be adopted for the elimination of the sources of crime and disease. It would be profitable so to do.

Private interests have fully demonstrated the profitability of such undertakings and in addition such projects have greatly enhanced the tax base. Whether the government or private parties should do this work is argumentative but that one or the other, or maybe both will have to do so eventually for the protection of society is inevitable.

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THE Cathedral in Serva in the Fijian Islands has recently been enlarged because of the increasing number of converts. Some part of this increase is because Protestants have praised Catholic missionaries in Protestant newspapers, congratulated them on progress made. Some part of the enlargement of the Cathedral is because Protestants have given money for the work to be done.

—Catholic Missions.

# Kitchens and Contemplatives

By D. H. MOSELEY

Condensed from *The Sign*

There is something to be said for the biographer who portrays the workaday life of the contemplative, even at the expense of the mystical, but in the beautiful order that exists in charity, he should find his mean. How many pots and pans have been burnished in ardent prayer, only the good angels know—and perhaps, a few merry, red-cheeked kitchen sisters. What humdrum tasks are most conducive to contemplation, the rest of us can only surmise, but it seems likely that the devout peel potatoes, string beans, shell peas with their minds in holy freedom. They can not be thus at liberty when they wash spinach; washing spinach is, nevertheless, an excellent penance for mystics.

Have you noticed the number and variety of legends of the saints concerned with lowly domestic things? The first miracle ascribed to Saint Benedict, for instance, was the mending of a sieve broken by his old nurse when she followed him to his hermitage: a platter has an important role in the story of Saint Gregory the Great.

If we put all legend aside, however, and consider the true inner life of those employed in affairs of the most prosaic nature, we marvel.

Ribera insisted that Saint Teresa was an excellent cook. True, we must make allowances for the fact that Ribera was not only an ardent admirer of the saint, but also a man, and so constrained to endow his heroine with remarkable culinary gifts—but we find in the first chapter of the "Foundations" and in the thirty-sixth of the "Life"—both of which Teresa wrote when at the Monastery of Saint Joseph at Avila—evidence of her interest in the meals that she helped to prepare for her "Daughters". It is very pleasant to think of her paring apples from a basket that had been left at the door by her noble old friend, Don Francisco de Salcedo, who perhaps knew her desire for variety and recognized the versatility of the fruit. You can picture her sitting in the kitchen—or, if you prefer, in the autumn sunshine in her little garden—her lovely head bent over an earthenware bowl into which,

moment by moment, she dropped the fragrant bits.

What were her thoughts while working? I like to think that it was then that she heard Our Lord say, "True humility is this: the soul's knowing what it can do, and what I can do," or that she worded for her "Daughters" the advice against worry over distractions at prayer that she was to write for them in "The Interior Castle".

Saints' followers do not necessarily share their predilections. The great Saint Teresa loved to sweep, and was overjoyed when she found the learned Father Antonio of Jesus, the first of her Discalced friars, sweeping the doorway of the church at Duruelo. Doubtless she thought that augured well for the Reform; but her namesake and fellow Carmelite, Saint Therese of Lisieux, the "Little Flower", was singularly unsuccessful with the broom that she used in the cloister. And lovely, roughish Jane Frances de Chantal, whom Francis de Sales chose to found the Visitation, had no weakness for ovens.

Years before Jane Frances came under the influence of Saint Francis de Sales, however, she had had an oven built for the poor who lived on her husband's

estates, and fired four times a week for their baking. Her whole being rebelled against the duties of a chatelaine—she vastly preferred horseback riding through the countryside or prayer in the chapel of the Chateau de Burbilly to the supervision of servants and tenants, but by the time of her widowhood, she was very proficient as a manager, and directed by the amiable Francis de Sales, she so far overcame herself as to cook for the suffering Visitation nuns in Paris.

No one wrote more convincingly of how one may pray while at work than did Marie de l'Incarnation, often called Mere Marie of the Ursulines. Surely if there was ever a mystic nearly as busy as Saint Teresa, it was she. As a young widow in Tours, she kept house for her brother-in-law and managed many of his affairs. In later years, she wrote of that time, "I spent entire days in a stable that was used as a warehouse, and sometimes at midnight I was still having merchandise loaded or unloaded. For daily company I had porters and carters, and even fifty or sixty horses for which I had to care . . . I addressed my usual Refuge, saying to Him, 'My love, I have no means of doing all these things, do them for me, other-

wise they will be left undone! Thus, confiding in His goodness, everything was easy for me . . . I was very joyful with those with whom I had to be, and people thought that I was delighted in their presence; but it was my mirth with God that made me so mirthful and gay . . ."

Her bibliographers tell of her adaptability, her sound business sense, but it was she herself who wrote about kitchens and contemplation. In the letters in which she begged help for her little Indians, she described the pot of sagamite that hung over the fire, and the strange greasy meals that the nuns prepared for the visiting savages who relished nothing without grease; but in her letters to her priest son, Dom Claude Martin, she described a busy person's prayer. As we read the following lines we seem to see the small savages, hear the nuns' queries, smell the cooking food, and realize how nothing disturbed Mere Marie; God is in the depths of the soul, and the person at prayer, in converse with Him, may speak with another and still not lose sight of Him; other interruptions are like little clouds that pass over the sun obscuring it for but the briefest moment.

To conclude with a quotation

from "A Bedside Book of Saints" which points out that the lowest offices have always been stepping stones to the highest sanctity, we find that the humblest lot affords room for the noblest living.

"The Saints of the kitchen are in a class by themselves and a large class it is. Art represents St. Martha holding a soup ladle; and no doubt she can best guide the hands of all those who stir saucepans and upon whom the very lives of so many depend. But she has had a great following. There is a St. Peter who was a cook—and a treasure of a cook, because he was content with a very small salary. St. Alexis unknown to his parents was employed for thirty years as a handy man doing odd jobs in return for his board and his lodging in a recess under the stairs. St. Zita is the patron of all Christian servants. In the beginning she was a drudge; but by her patience and her efficiency she won the esteem of her employer and was promoted to the management of the entire household. St. Thecla is said to have been the housekeeper to St. Paul, and St. Petronilla housekeeper to St. Peter; so that those heroic and long-suffering souls who keep house for busy and poverty-stricken



priests have at least two special advocates in heaven. Although few details of these Saints have come down to us, we may be quite sure that they did not spend their time talking about 'the tyranny of the kitchen'; and since they were perfect servants, all

those who employ servants will no doubt approve of their canonization. At any rate, their souls were sanctified by means of very humdrum and commonplace observances. 'God', said St. Teresa, 'walks among the pots and pipkins'."

THERE was once upon a time in France a Bishop famed for two qualities rare enough in any person. First, he was quite holy; secondly, he was very witty. It seems he was making a visitation of the parishes in his diocese, and, since he loved poverty, preferred to travel about alone without any other assistance than that of a miserable donkey. In one town he got off his mount before a group of what we would call drug-store cowboys. The idea of a Bishop on a donkey seemed to amuse them, for they laughed loudly and without taste. The Bishop, having tied the donkey to a post, came up to the group of laughing villagers and said, "Gentlemen, I think I understand why you laugh. You are making fun of me because I presume to ride on the same sort of beast as Christ once rode on. I assure you, though, I do it not out of pride but of necessity."

Adapted from Victor Hugo



# The Mystical Christ

By JOHN C. GRUDEN

Condensed from *The Mystical Christ*

To the question, What is the Catholic Church? the average Catholic will reply: The Catholic Church is the congregation of all the faithful who profess the same faith in Christ, who receive the same sacraments, and who are governed by their lawful pastors under one visible head. This definition of the church is quite correct as far as it goes, but it does not go far enough. It over-emphasizes the church's outward, visible architectonic structure, its hierarchical framework, and neglects its inner organic structure and life. The church is not only a society, an organization in which men unite and pool their resources for the purpose of attaining a common goal, but is an organism, a living thing, leading a life peculiar to itself. It is a unique supernatural society eternally predestined to be the medium of man's union with God.

In order to bring out the contrast between ordinary man-made societies and the society established by Christ, St. Paul calls the church the body of Christ. "You are the body of Christ,"

he wrote to the Corinthians, "and severally His members."

St. Paul, of course, did not wish to say that the Christian community is literally the body of Christ. The analogy of the human body, however, was for him no mere figure of speech. The union between Christians and Christ is more real, more intimate, than that between rulers, presidents or kings and their subjects. The latter is only moral or juridic, the former is quasi-physical or sacramental. Christ is the head of the church in a more real sense than presidents are heads of republics. He is the mystical head of the church and the church is His mystical body.

The term "mystical" does not necessarily convey the idea that the church established by Christ is an invisible, or occult or secret organization, or that Christ's headship over the church is purely imaginary or unreal. There is nothing mystical in the sense of "occult" or "mythical" about the word "mystical". The church is the mystical body of Christ because it is an ever present living

mystery or sacrament of our salvation; it is a visible sign and instrument of invisible supernatural life-processes. The head-Christ is the fountain-head or source of supernatural life. He is "the way, the truth and *the life*". In this sense the church is the mystical or sacramental continuation of the incarnation of the Son of God, its extension in space and time.

But if the analogy of the church with the human body is more than mere figure of speech it must be shown that the church too, like every living organism has an animating spirit, a soul whose function it is to give unity and identity to the organism. A spirit must dwell in the church, who is not only spirit but soul and who as such "elevates" its natural and visible elements to the supernatural order of being. "The Church", says Leo XIII, "is not something dead; it is the body of Christ endowed with supernatural life." . . . Let it suffice to state that, as Christ is the head of the church, so is the Holy Ghost its soul." The animating spirit or soul of the church is the Holy Spirit, the Spirit of Christ. The second person of the Blessed Trinity is the bond of union between the followers of Christ and their mystical head.

Whoever, therefore, would participate in the life of the Spirit, the life of grace, must be an actual and active member of Christ's mystical body. Individual approach to God is extraordinary; the ordinary means of man's union with God are communal or social. Men are brought into relation with Christ and through Christ with God through incorporation into his church. This is precisely what makes Catholicism a unique religion. While setting a high value on individual personality, it nevertheless regards the community as an indispensable condition of salvation. The individual lives only through and in the community of which Christ is the head, and the Holy Spirit the soul. Membership in the mystical body confers upon man the power and the privilege of developing the life of grace here below into a life of glory in the world to come.

The vitalizing and invigorating graces of the head are conveyed to the members of the church through the seven sacraments, visible rites and efficacious symbols of invisible supernatural life, the ordinary means of individual and social regeneration. The sacraments serve a double purpose. First: they are channels of redemption. They

are the means by which the mystical Christ sanctifies the members of His body. Second: the sacraments which imprint an indelible character—baptism, confirmation, holy orders—besides giving or increasing grace, also serve to build up the inner organic structure of Christ's mystical organism; they confer upon the recipient a special status or position in the church. Baptism is the rite of initiation into the church and the act of incorporation into Christ. Confirmation marks baptized Christians as soldiers of Christ. It is the sacrament of Catholic Action, for it imposes upon the recipient the obligation to defend the faith and to build up the body of Christ according to its supernatural and spiritual aspect. Holy orders transforms ordinary members of Christ into ministers of Christ and organs of his unique priestly activity in the church.

All Christians, whether priests or laymen, share in the one identical priesthood of Jesus Christ in a greater or lesser degree ac-

cording to the particular nature of the character imprinted on their souls. "We give the name of priest to all," says St. Augustine, "because all are members of the one Priest, Jesus Christ." The priesthood of the laity, however, is not so inward or so comprehensive as the priesthood in the narrow sense of the word—the priesthood of "the ministers of Christ and dispensers of His mysteries."

The mystical body of Christ is not an eternal foundation; it will last only until the work for which it has been fashioned to perform has been accomplished. On the day of judgment the kingdom of God upon earth will enter upon its final phase. The Son of Man will then again appear in visible form and as the Supreme Judge separate the good from the bad, the just from the wicked. A new kingdom will then be inaugurated, a new Jerusalem will then have sprung into being, and there shall be then but two classes of men, those for whom God is "all in all", and those to whom God is definitely and eternally lost.

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# The American Way

By JOHN J. O'CONNOR

Condensed from *Light*

American citizens of whatever religious belief are being called upon, in this critical era, to solve the most perplexing problems in the entire field of human relationships. It is most significant that Protestants, Jews, and Catholics have already triumphed in interpreting each other. George Shuster has directed our attention to the fact that the best book on Spinoza was written by a Catholic. The great book on Dante is by a Jew. The best book about St. Ambrose is a Protestant achievement.

This remarkable growth in mutual understanding is most encouraging. The great religious forces in the United States are constantly striving to achieve a common ground of spiritual understanding in order to give vitality to the crusade to wipe out the worst social and economic injustices: war, exploitation, race and class hatred. They are deeply concerned about the communist menace to our democratic institutions and are attempting to meet the challenge of pure secularism and crass materialism in

the most effective way—the American way.

True Americanism, we are often told, relies on free speech. Medieval Catholic thinkers wrested with the problem of free speech and reached certain definite conclusions. They emphasized that there are limits and frontiers, in the exercise of that right, that must not be transgressed. A man is not free, for example, to say anything that comes into his head. He is not free to defame his neighbor, to advocate lynching, nor to encourage racial and class warfare, to which Earl Browder as a communist is committed.

As dictatorships increase and multiply in Europe, as the inalienable rights of mankind are being brutally violated by petty tyrants, we in this country have reacted violently in the opposite direction—to the extent that anyone who seeks to impose any kind of restraint upon our daily activities is denounced as a Fascist.

In our present mood we look with too tolerant an eye upon the subversive activities of Mr.



Browder and his associates. We talk a great deal about freedom, liberty, the right of self-expression. We are hostile to any program or movement that might imperil, in the slightest degree, that freedom of which we are so justly proud.

Appealing to this love of freedom, clever propaganda from Moscow has created the pathetic illusion that an attack on communism is an attack upon the most cherished ideals and aspirations of mankind. American intellectuals and sophisticates have been thoroughly hoodwinked. The workers have been taught to look to Moscow as the New Jerusalem.

It has been glibly assumed that the only two philosophies of action in the world are Communism and Fascism, the former liberal and democratic and the latter a most despicable autocracy. The result has been in the words of John B. Kennedy, that a blood purge in Germany arouses a world-wide chorus of horrified protests, while the habitual blood purges in a Russia brutalized by the Soviet oppressors pass unnoticed by the howlers against Fascism. Murder is murder, of course, whether in Moscow or Berlin. The point is that it is possible to chart a straight, true

course between Scylla and Charibdis. There is a middle way. It is the task of the religious forces in America to point out that way to the questioning and discontented masses.

Apostles of direct and immediate action have this program to offer: Communism, like ancient Carthage, must be destroyed. It must be destroyed by direct assault, by deporting undesirable aliens by raiding communist headquarters in every city and hamlet in the United States by disbanding every known communist organization, by denying the right of free speech and free assembly to every person or group known to be in sympathy with the aims and objectives of Moscow.

Another method demands the use of every available means of communication to acquaint our people with the true facts about Russia and the communistic philosophy of life. There is considerable merit in this suggestion. Statements by competent observers should be accorded the widest publicity. No man in his right mind will drink poison if he knows it to be poison. He will drink it, however, if he has been persuaded that it is only a stimulating, harmless tonic.

Such an assault on Commun-



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ism, however meritorious, is, in the last analysis, negative in character. It tears down but it does not build up. The American way of accepting the Communist challenge goes to the root of the entire problem. It insists upon the great truths that we are all children of God, that we must do good to our neighbor, that we must aid each other during life's pilgrimage, that we must give more generous expression to our

finer instincts of brotherly love. The American way does not envisage submission either to the Right or to the Left, either to Communism or to Fascism, but on the contrary tends to preserve our democratic institutions by postulating only an abiding faith in our unfettered ability, by mutual co-operation, to prevent our industrial civilization from drifting into unregulated self-destruction.

## Uganda Martyrs

Condensed from the *Boston Pilot*

We commemorate this year the death in darkest Africa, fifty years ago, of martyrs who died dauntlessly and even gaily in profession of their faith. The martyrs of the Coliseum died no more bravely. Nor even St. Thomas More went to a death more blithely than the Christian subjects of a murderous Uganda chief.

When they arrived in 1878, the new Congregation of White Fathers was warmly welcomed to Uganda by King Mutesa. Sensitive and suspicious, the ruler came to dislike his guests and

dismissed them from the country. His successor recalled them. But in his case, too, the first sentiment altered. King Mwangi was a polygamist. He resented as a studied insult the doctrine of Christian marriage. Bred in the absolutist tradition, the insistence of the missionaries puzzled and angered him.

He concentrated his malice on the Uganda men and boys who had become Christians.

An arch-savage, even among savages, this sullen superstitious king resorted to horrors of persuasion which revealed the man



in his true nature. King Mwangi loved the spectacle of pain. He ruled with an authority which none questioned. So in a forgotten country of Central Africa, late in the nineteenth century, the Coliseum was reenacted.

The ordeals he inflicted pass the limits of civilized description. It is sufficient to know that Mwangi was inspired by a demoniac malice. One-time favorites, whose conversion had angered him worst, lingered for days. Conscious, and in unspeakable agony, they saw their living members dissolve above slow fires which left vital organs untouched until the last.

And as in Uganda were recapitulated the agonies of the Coliseum, so the annals of apostolic constancy were retold here.

The Uganda martyrs were young in the faith; on the foreheads of some the waters of Baptism were hardly dry. They were young also in actual years. Yet they died terribly, with a veteran soldier courage, praying for their executioners.

A witness tells of a young chieftain on his way to the stake: "I saw Andrew Kaggwa leave the tribunal. His step was brisk and his face shone with joy." A missionary saw youths of eigh-

teen and mere children, the king's pages, bound together, as they started the trek to the place of execution thirty-seven miles away. He wrote afterwards: "I saw little Kizito laughing as merrily as if he had been at play with his companions."

In this manner a pagan king destroyed the Christian community of Uganda. Fewer than two hundred Christians remained in the entire country.

But here is the thrilling final effect. A year afterwards—from somewhere—there appeared five hundred baptized Christians and three thousand natives under instruction. There are now two Bishops in Uganda, forty-five mission stations, native and European priests, native and European Sisters.

It is as vivid an illustration as any other in our annals that our typical Christian victory must be won, not by violence, but by patient long-suffering. In the victory of the Cross hearts are seared and bodies tormented, but no malice of earth or Hell can hinder its march.

In the long annals of the Church there is no martyrology nobler than that written in the late nineteenth century by the colored Christians of Uganda.

# Recent Events in the Catholic Church

By JOSEF MASSARETTE

Condensed from *Theologisch-Praktische Quartalschrift*

1. Last day of May the Pope became 80 years old. Late in June the Italian hierarchy came to congratulate him—17 cardinals, 210 archbishops, bishops and religious superiors. Having come to congratulate they stayed to listen while the Pope spoke of (1) the union between the members of the Church—bishops, priests, faithful and the Pope; (2) of the importance of the co-operation of the laity in the work of the Church; (3) of the priesthood—that priests should be highly educated; (4) of religious instruction which should be done by layfolk as well as by priests; (5) of our moral sense, that it needs to be made more strong, more delicate.

II. June 25th the Milanese paper, *L' Italia*, is congratulated by the Pope on its silver jubilee. Cardinal Pacelli, writing for the Pope, congratulates, says that the Catholic Press should lead an intelligent and scientific fight against deniers of God, disturbers of good order. Next day, *Osservatore Romano* (Rome) is congratulated for completing its

75th year. Semi-official, it is probably newspaper number one in the Church. Its ideal: to defend the Church and the truth.

III. Summer saw many pilgrims coming to Castel Gandolfo where the Pope lived. On July 20, came 3200 boys, aged 9 and 10 on the 10th anniversary of the childrens' organization of Catholic Action. Same day came 200 assistant workers in Catholic Action, fresh from a prayer-study week at Mondragone. To them the Pope said that Catholic Action means layfolk helping priests in their work. One of the best results of such assistance: personal sanctification of the layfolk who so help. A few days later came nuns who had been given state diplomas for hospital work. They heard the holy Father speak of intelligent charity; doing things for Christ's least brethren, they serve Christ.

IV. June 29th *Vigilanti cura* was issued. At least twice before the Pope had called on all decent persons to do something about the movies. This encyclical definitely orders Catholic

bishops to improve them in what way they can. Art, science, industry are gifts of God: they must serve God, therefore. Practical suggestions: the State should censure films; pastors should supervise in their own locality; bishops should appeal to the makers of movies.\*

On July 8th a French magazine was placed on the Index of Forbidden Books. Supposedly Catholic, *Terre Nouvelle* carries on its front page both the cross and the hammer and sickle above the world; from them blood runs down over Russia and France. It is an example of the lying, hypocritical measures that communists use to deceive workers into thinking social justice can be gotten by murdering neighbors. Typical propaganda of the magazine: the Church must be reformed because her laws favor the rich; therefore let the worker revolt; the Pope is a capitalist, therefore let us pray for him. Typical call to arms, "Catholic comrades, let us work towards a revolution for without it there is no hope to make the Church free and independent!" The placing of this sheet on the index is very important. Communists are ac-

tually religious fanatics; they will do anything to accomplish their purpose—even appear to be pious. The action is a warning to French Catholics to beware of wolves who have put on sheep's clothing.

VI. Early in August the *Pax Romana* Congress (international organization of students to promote student societies on the basis of Catholic philosophy) was held in Salzburg, Austria. Cardinal Pacelli congratulates them for the Pope. Archbishop Waitz speaks of the ideal of higher education as formulated by Leo XIII and Pius XI, "Religion in science, science in religion." Catholic Action is not political. The congress closed in Vienna with Mass in St. Stephen's beautiful glass-roofed Cathedral.

VII. July 10th began the 8th *Semain Sociale* in Versailles. Subject: the conflict of cultures. Main idea of the week was that the Church seeks to evangelize primarily, to civilize secondarily and as a necessary consequence. Brilliant Thomistic philosopher, Jacques Maritain, spoke on the "Catholic Church as a mediator

\* (Since the Church formed the Legion of Decency in the U. S., movie-makers have discovered that all dirt is not pay-dirt; that Americans will pay more to see decent movies, well done.)

between cultures." Delegates came from 20 countries.

VIII. Most important of all world events is the Spanish revolution, when on July 17th the troops under General Franco rose against a government, growing daily more red, and set Spain afire. Most dastardly of crimes was committed by the government when it distributed arms and ammunition to the people of Madrid, Barcelona and other cities. Significant was the statement made by Socialist Leader Andres Nin in the August 2nd issue of *La Vanguardia* (Barcelona "popular front" paper), "We solved the problem of the Church by not letting a single one stand"—a solution well carried out, except that they left a few standing in order to use them for meeting halls. The new martyrology of Spain will fill volumes. In Barcelona, when the revolt began, this order was given, "Occupy churches and convents, destroy all, imprison or shoot all whom you suspect as fascists and priests." From Hungary came the notorious Jewish terrorist Bela Kun to carry it out. In one night Father Rubina, Prefect-general of the St. Camillus Congregation, blessed the dead bodies of 400 persons—300 of whom were priests. The Swiss engin-

eer, Paul Werner, reported that all the nuns in the convent of La Salesas were burned alive. Said he, "Dozens of corpses are dragged out of the convent, set up against the walls. Cigarettes or red flowers are stuck in their mouths; someone whistles the Internationale; a woman with a revolver shoots a corpse." This, in the name of the new Republic. From the convent of the Carmelites in Barcelona, coffins are taken from graves, skeletons of nuns out of the coffins to be placed on the church steps. (The Paris *L'Illustration*, Aug. 8, 1936, had a photograph of this.) In Madrid 6,000 persons were killed in the first month of revolution.

To the Pope at Castel Gandolfo on September 14, morning, came 500 refugees from Spain. The holy Father called them his joy, said that the true opposition of those who kill their brothers, beneath a banner with the device "Fraternity", was true Christian fraternity; basically the revolution is due to false ideas, false hopes, false interests, pernicious rivalries, selfish ambition. Spain, he said further, teaches Europe, indeed all the world, that the Church is the only real obstacle to communism. Any power opposing communism should leave the church free to sanctify so-



ciety, should leave the Catholic press enjoy freedom. He blessed those who defend God's honor and true religion, prayed for those who regard him (the Pope) as their enemy.

## True Costs of Crime

By J. EDGAR HOOVER, Director, Federal Bureau of Investigation  
Condense from *The Catholic Forester*

**Crime** is costing America a minimum of fifteen billions of dollars each year; but there are so many other matters of expense, spiritual and physical, that the fifteen billions of dollars is considerably dwarfed as a factor in the true cost of crime.

When we consider that there are in America 3,500,000 persons whose chances of life have either been handicapped or absolutely ruined by their attempts to defeat the law, we begin to understand what crime really costs. When we realize that these 3,500,000 persons annually roll up a total of 1,500,000 serious crimes, each one of which affects the victim in some moral, mental, or physical manner, we are shocked even more. Beyond that, we must consider the social and financial wreckage brought

upon an entire family when one of its members is sent to prison.

When we are confronted with the fact that the crime army of America includes more than 700,000 boys and girls of less than voting age, who, at the very threshold of life, were cut off from worthy careers, then, indeed, the cost of crime is recognized as a ghastly one. But the expense does not end even here. What of the 700,000 mothers who risked their lives to bring these 700,000 boys and girls into the world?

But all the hopes of mothers are shattered by the bony, blood-stained monster of crime; dreams of other days have become nightmares. The clank of steel doors; the pacing of armed guards atop prison walls; the weary shuffle of a gray faced man with a weird



cap on his head, traveling that last long mile; the whine of a dynamo, and the executioner standing at the switchblock, that a life may pay for a life—these must be included if we are to realize the real cost of crime.

It is necessary, of course, that we continue to look upon the material phases of this problem. We cannot forget that an army of 200,000 persons who will commit murder before they die roams America and that before they die in or out of prison or in the execution chamber, they will send a total of 300,000 other persons to death by slaying.

There is a death by criminal violence in the United States every forty-five minutes. We must also remember that the 1,500,000 crimes of which I spoke are not petty infractions of law but they are major violations ranging from assault, robbery and rape to burglary, murder, and that destroyer of public morale, kidnapping. Realizing this situation, we, as good citizens, should constantly carry with us the earnest consideration of what is to be done about it. One of the major efforts must be an attempt to stop crime at its source.

There is no excuse for the fact that 700,000 American boys and

girls were enlisted in the army of crime prior to reaching the voting age. There is no suitable explanation which fathers and mothers of America can make for this outrageous situation. They have allowed the reins to slip from their hands; they have allowed their own personal pleasures to become uppermost; they have allowed the spirit of family discipline to become weakened and they have allowed youth to malingering along roads of life which lead all too often to disillusionment. Parents have become too concerned in enjoying the fleshpots of the age to give proper attention to their offspring.

Discipline must be re-established in the American home. The father who thinks too much about golf to care what his son is doing; the mother who is so eager for bridge that she pretends to believe that her daughter in a parked car beside the roadway is merely indulging in a bit of harmless petting, must re-cast their ideas or realize that they are unable to govern the human beings for whose existence they are responsible.

And, in addition to criminal wreckage of youth, which lays a heavy enough burden on us all, this parental indifference in Am-

erica tends to create a weakening even of our political structure. Investigators of subversive activities against our form of Government recruit their army of revolt from the ranks of youth. And they win these tragic, misguided young zealots because parents have been too lazy or too ignorant of existing conditions, or too enamored of false philosophies to attack teachings foreign to our ideals and repugnant to the solid American wisdom and common sense which should exist in every home. No boy or girl will be a recruit to subversive activities against our traditions if he or she has been correctly reared and taught by responsible parents that America can exist only as a community of God-fearing, sober-minded, and liberty-loving free men and women.

We are in dire need of a spiritual awakening. We must place rejuvenation of national morality above mundane ambitions. The business man who complains of racketeers should be made to know that he has no just cause unless he does something more than weakly protest against them. Too often this type of man stultifies the efforts of law-enforcement agencies by refusing to testify against the very enemies who are levying tribute

upon him. In other words, he does not possess the courage to protect his own business and his own family and the sooner the citizens of a town tell him so in no uncertain terms, the sooner he may be aroused to make a fight for the decency of his community. The same holds true in a variety of instances. We find the weak alibi that the police will not protect their witness from reprisals by the underworld. The reason for this is that, all too often, the citizens have not protected the police from underworld political controls which have tied the hands of law-enforcement agencies.

The average policeman is honest. He has become a law-enforcement officer, in many cases, as the result of boyhood dreams and ambitions. But I must ask what you would do if you were forced to endure the sneers of gangsters, the open flaunting of power by bank robbers, murderers, thieves and thugs, as has been done in so many of our cities because crime has been granted an amnesty by the powers which control the office of the Commissioner of Safety, of the Chief of Police, and often of the Mayor himself. In the files of the Federal Bureau of Investigation are many letters from

officials of representative cities throughout the United States, men of honesty, men of integrity, men who tell how they made the race for office with worthy ambitions for their city, only to find that the very forces which elected them are infiltrated with the crookedness of underworld powers who hold key positions in politics.

In the last few years, the power of gangdom reached such an estate that no family of financial means was safe from kidnapping. The predominant emotion throughout the country was that of fear. The depredations of vicious outlaws roving from state to state like packs of wolves amounted to an actual armed invasion of America. I must remind you that the forces of the underworld today are greater than the entire number of soldiers enlisted for the defense of this country in the World War. At the head of this enormous body of destroyers, there ranges a group so vicious and so dangerous that in the last year alone it was necessary for local law enforcement officers in the cities and communities of America to kill nearly 400 members of the underworld who, fully armed, sought to cause the death of the officers who came to arrest them.

This means that to protect the lives and property of the citizens of this country against a most deadly type of slayer, it was necessary for local law-enforcement officers somewhere in the United States to each day, every day of the year, protect their own lives by shooting to kill.

With a personnel of less than 600 men arrayed against a foe numbering in the millions, it has been possible, through careful planning, through highly developed methods of training, and study courses, with active alignment in whole-hearted cooperation of local law-enforcement agencies, for the Federal Bureau of Investigation to carry on a successful campaign of detection and apprehension of the most deadly characters in the history of American criminality. In only nine cases in three years we found it necessary to shoot and kill dangerous criminals, and then only in the protection of our own lives.

Of these nine persons, practically every one was wanted either for murder or kidnapping. At least four of them had a previous record of having murdered from one to several police officers. All but one had a previous record of having shot their way out of the hands of law-enforcement offi-

cials who had attempted to arrest them, and all but one had a record of having escaped jail or prison. We make no excuses for the killing of these persons, but we do have the greatest reverence for our own five Special Agents who died on the field of battle shattered by bullets from guns in the hands of desperate gangsters. During those same three years, the Federal Bureau pursued and arrested thousands of desperadoes, who were known for their dangerous character. Special Agents of our Bureau, during these three years, brought about the conviction of 11,153 persons for violations of Federal laws. Of these, there were 726 white slavers; there were 152 bank robbers, through the capture of whom the Federal Bureau of Investigation reduced bank robbery in America by 75%, and last, but far from least, were 330 desperate characters who had thrown terror into the hearts of every mother and father in America—the kidnapers and extortionists. If we may turn to monetary accomplishments, I may add that for every dollar spent in operation of the Federal Bureau of Investigation seven dollars have been returned to the American taxpayers in savings, fines, and re-

coveries. That is the record of the Federal Bureau of Investigation! I stand upon it—I am proud of it—and I class any man who belittles it as an enemy to efficient, honest and straight-forward law-enforcement.

The greatest deterrent to crime is the knowledge on the part of the criminal that there will be sure detection, swift apprehension, and unfailing punishment, and if I may again revert to the subject of youth, there is the necessity that this thought be made a maxim in every home. Nothing weighs upon me so much as the knowledge that one out of five of all our criminals is of less than voting age. These boys and girls go to the very door of the penitentiary believing that in some way they still will be able to defeat the law because, through lack of proper education and religious training, they have been allowed to foster the belief that they could make crime pay.

The time has come when proper respect for law should be a prime element of all education, in the Church, in the home, in the school, in the college, and in our daily life. Children should be taught the filthiness of crime. They should be shown the utter lack of reward, the fear in which a person must live if he is hon-



estly pursued; the career of bribery and underworld chicanery he must pursue if he is to escape apprehension. Children must be shown that there has been no

change in the old laws of cause and effect; that crime brings punishment and there is no way to escape it.

## Catholic Action for Catholic Education

Ten-Point Program for the Advance of Catholic Schools  
Condensed from *Catholic Action*

1. *Understand and accept the principles and purposes of Catholic education.*

This is naturally the prime requisite for any intelligent support of the Catholic educational endeavor.

2. *Observe the law of the Church respecting education.*

It is not too well known that Church Law requires positively that Catholic children attending school must attend Catholic schools whenever it is possible without serious inconvenience or grave difficulty.

3. *Know the organization and administration of the Catholic school system.*

Administration and support are almost wholly local; supervision is mainly diocesan or pro-

vincial. Within the system are found practically all types of institutions. The total number of students exceeds two and one-half million. The number of teachers is over eighty thousand, most of whom receive only a nominal salary.

4. *Know your parish school.*

All things considered, the American Catholic parish school is unique in the world. The parishioner should know the school of his parish—its work, its teachers, its problems, its progress. It is his school as well as the pastor's and the nuns' and the Church's school.

5. *Know the nature and objects of our national educational agencies.*

The National Catholic Educa-



tional Association is a voluntary organization of Catholic educators which convenes annually to discuss principles and problems in the various fields of pedagogy. Its published proceedings are a storehouse of reliable educational thought and a record of educational experience. Educators as well as laymen are encouraged to turn to it for advice and information.

6. *Uphold the Americanism of the Catholic school.*

The Catholic school has been called "un-American", "un-democratic", "dissociate". There is no warrant whatever for these epithets. The original American school, as a matter of fact, was a religious school. The better Christian will make the better citizen. Religion is the best guarantee—the only unfailing guarantee—of the vital virtues of a nation.

The "melting pot" is at work in the parochial school as effectively as in the public school. The parochial school is rendering a service to the country, and is doing it at a sacrifice.

7. *Appreciate the need and value of Catholic higher education.*

The philosophy of Catholic education applies to the high school and the college as well as

to elementary school. If there is good reason for the establishment and maintenance of the parochial grade school, there is of necessity just as good reason for the existence and support of Catholic higher institutions.

8. *Oppose vigilantly dangerous school legislation.*

There are bigots and, unfortunately, men of good purpose, too, who advocate legislative measures that are inimical to Catholic school interests. Such measures may concern school attendance, text-books, the teaching of religion, the qualification of teachers, etc. Watchfulness is needed with respect to measures giving government a monopoly of education.

9. *Work to obtain great financial support for Catholic schools.*

Catholic schools receive no public subsidy. Their support is an increasing burden. The layman should cheerfully pay the small tuition charged for the schooling of his children. The wealthy should consider it a privilege to endow chairs and establish scholarships in Catholic higher institutions.

10. *Take part in the actual work of education.*

Catholics should:

- (a) Maintain in all ways a Christian atmosphere in

the home and give a good example to children;

- (b) Teach their children at home, especially in the all-important subject of religion;
- (c) Keep good books and magazines in the home;
- (d) Foster vocations;
- (e) Encourage promising boys and girls to prepare for teaching positions in

the Catholic school system;

- (f) Aid, directly or indirectly, such undertakings as religious vacation schools, the Catholic Instruction League, and the Confraternity of Christian Doctrine;
- (g) Join and be active in Parent-Teacher Associations, Catholic study clubs, etc.

## A Dark Day's Golden Sunset

By CHARLES J. ROBBINS, C.P.P.S.

Condensed from *Nuntius Aulæ*

It was late October of the year 1876. Over the tree tops the moon shone brightly; the night air was cold.

On the south path at the Birmingham Oratory an old man and a young student conversed as they walked. The old man was Father Henry Newman, and the young student Anthony Hardington, an undergraduate of Oxford. Anthony was come up from Oxford to see Newman on a point of religious uncertainty. It was his first contact with the reality of the Oxford legend.

The difficulty was soon settled.

And now Newman was talking more fluently in a sweet, musical, metallic voice. At the request of Anthony, he was telling the story of a high resolve, a noble effort, a sad failure—his own life's tragedy.

"About fifty years ago," Newman was saying, "I felt that a flood of Liberalism was rising and would continue to rise until only the tops of the mountains would be seen like islands in the waste of waters. To check this flood I felt was my divine mission."

After a brief pause Newman

continued: "I never thought to defeat this Liberalism by spreading alarm among those unaware of the poisoned atmosphere, but by strengthening the Church of England, the home of dogmatic religion. So I joined with Keble and others in the religious revival of Oxford, the stronghold of Anglicanism and the one bulwark in my beloved England against the advance of unbelief. If ever I performed a labor of love it was this. But oh what a heart-ache to discover that this very Church of England had been unfaithful to the Catholic tradition of the Fathers that I was laboring to rescue from the tide of rationalism and intellectual indifference. How I felt was told once in my *Apologia*—and never again; I should simply not be able.

Tears were streaming down his cheeks, as always happened when he spoke of those joyful days of toil at Oxford.

"My conversion," Newman resumed, "was like a rude awakening from a fairy dream, when the kings and knights on the enchanted isles have vanished, leaving naught but miles of desert sand. My once happy life was not to be lived on among friends I loved and the Church of my youth, but in an unknown land.

The saddest scene of all my life came when in tears I said farewell to the Oxford who made me what I am. Here was the admission of great failure; but it seemed that personal failure was a condition for the success of my mission. I was ready to sacrifice all my dearest loves and tenderest feelings—if my fight against the flood of unbelief could continue. And surely, I thought, now that I could speak with the support of the Universal Church; could stand upon the Rock of Peter and shout my message to the four winds, surely now, though my personality be sacrificed, my destiny must be accomplished."

"But, Anthony," Newman spoke on, "I was mistaken. I was out of joint with the times. Rome treated me coldly, and with a few notable exceptions, ecclesiastical authority looked with suspicion on me. They soon learned I was a man of ideas; and Rome—not the Pope—was not then in the mood for ideas. Aristotle was frowned on; St. Thomas unknown. What philosophy did they study? None, and they told me so, too. They couldn't understand either that the first step in the fight against the spirit of the age was a sympathetic and sincere attempt to

understand it. The only thought was of suppression. Now I have always said, Anthony, that not suppression but free discussion is the normal way of progress in philosophy and theology, and the one historically recognized by the Church. Truth is wrought out by many kinds working freely together. As far as I can make out, this has ever been the rule of the Church till now. The infallible voice of Rome, thundering its anathemas right and left, though sometimes necessary, is not the ordinary way in which the Catholic Church proceeds. But so it goes today."

Newman was entirely too conscientious to create a wrong impression on the youthful mind of Anthony. Too often had his keen thought involved him in difficulties with less critical minds. He had been severely misunderstood and unjustly criticized for his stand on the exaggerated views of Papal Infallibility. His ardent campaign for mixed education at Oxford was irritatingly misrepresented. He had been accused of supporting Garibaldi, of teaching heresy, and of contemplating a return to Protestantism. These slanders cut deeply into his sensitive—and innocent—heart. A mind less delicately attuned and farsighted would have pass-

ed over much that Newman felt intensely. His artistic temperament sensed the slightest mistreatments—not all were slight. The resulting outcry of a wounded soul sometimes was hard to appreciate by the sort of people, who could neither understand the significance of passing events, nor their effects on a deep mind and vivid imagination.

"I do not ordinarily speak in this fashion," Newman explained further, "but sometimes I am overwhelmed by the thought of what I might do and can't because of opposition. I am not ambitious, insubordinate, and impatient as some would make me out against the plain facts of my life. It is not for myself that I complain, but for the sake of those Catholics who look to me for leadership, and those non-Catholics who regard my failure as a refutation of the Church. This ecclesiastical coldness—the only cross I've had as a Catholic—bears the heavier upon me because of my consciousness of deep loyalty to Rome, and the diminution of my ability to do good. Such, however, is the Providence of God, and I unreservedly submit. But I never cease to pray that some day for the benefit of my countrymen the shadow of ecclesiastical mistrust

will be removed, the glance of suspicion turned away. I have failed miserably, but I can't bear to think that my wholehearted, untiring fight against infidelity should come to naught because of an unjust opposition. I don't resist the Pope—but his blind advisers. Earnestly I await the day when some external sign of approval is given of my work. When that day comes—but what if it should not—I shall be the happiest man who ever dearly loved the Church, and humbly submitted to the inscrutable designs of a wise Divine Providence."

They walked on in silence. A few steps further Newman remarked the night air was getting colder and they had better go in. His not too rugged frame, bent with the weight of seventy-five years, was quite subject to colds and chills. When they reached the center corridor Anthony proceeded on down the hallway to the guesthouse, and Newman went into his own room. As he opened the door he turned to Anthony and said, "Don't think I'm disappointed with the Roman Communion. She is the Divine Handiwork of the Word Incarnate. But I still think they have done me unjustly."

Anthony murmured something

about how "with the morn those angel faces smile which I have loved long since, and lost awhile." The intended effect was lost for the door was already closed.

\* \* \*

Three years have gone by—it is January 1879. Times have changed; things are happening. Pius IX has gone to his reward, succeeded on the throne by Leo XIII. The former papal policy of rigid exclusiveness is replaced by a broad sympathy and true freedom of thought. Concordats are being drawn up with the unruly nations. Diplomacy displaced an unyielding, militant self-defense. The revival of Scholasticism, begun cautiously by Pio Nono, is given the highest and most enthusiastic papal encouragement. The statesmanship, diplomacy, and liberty of spirit of a great man are everywhere impressing themselves on the Church's action.

Over in England at the Birmingham Oratory, a wave of this liberal influence was soon to be felt. Newman, in bed with a bad cold, was expecting the return of Father Pope dispatched to Oscott to receive an important message from Dr. Ullathorne, Bishop of Birmingham.

Presently the door opened and



Father Neville entered and handed Newman a letter.

"Father Pope," he said, "sent me up to tell you here's a letter signed and sealed by his Lordship."

Newman quietly opened the letter and as he read his eyes brightened, a pleasant smile crept over his face. "The cloud is lifted from me forever" was

his only comment as he slowly lifted his eyes from the letter, tears streaming down his cheeks.

"What has happened?" Father Neville asked, laying a gentle hand upon Newman's trembling shoulders.

Newman turned those deep, sad eyes, filled with an unspeakable delight, full upon his friend.

"Rome," he said, "is making me a Cardinal."

## The Agrarian Concept of Property

By JOHN C. RAWE

Condensed from "*The Modern Schoolman*"

In a just society, power is distributed among the citizens, and economic freedom is attained through the wide distribution of responsible private ownership of land and other productive property.

In a tyranny there is no economic freedom even though the standard of living may be raised and injustice diminished. Whether the form of tyranny is fascism, communism, or finance capitalism, power is not distributed; it is retained in the hands

of a few men. Under such systems, traditional American civil rights cannot be maintained.

We want an America where population and the effective ownership of industry, agriculture and trade are decentralized; and we believe that, in general, small local production is more efficient than large-scale monopoly when both manufacturing and distributing costs are considered. Though monopoly is efficient or unavoidable in certain industries such as public utilities, it is not

desirable for agriculture, the industrialization of which must be discouraged.

Employees of big manufacturing concerns must be protected against the hazards of industry, but the greater need for such protection, the deeper the illness of our society. As soon as these workers have a genuine opportunity to become owners, they will have an effective bargaining power both individually and as a group acting through their unions.

The basic philosophical proposition for government, sociology, and economics is that the end of man is the complete development of his own individual and social nature, and that institutions—political, economic, social, educational and religious—are but means to this end.

Such were the principles adopted last June by a group of agrarian and distributist leaders who met in Nashville, Tennessee, principles which contain the true Washington-Jefferson concept of private property and effective ownership for all of our citizens.

Today very little of genuine private property remains. The majority of men and women do not effectively own anything, for the stock or bond or job which they hold gives them very little

control. Private property in its true sense is being destroyed by corporations which consistently separate ownership from control and give the very substance of ownership—control—to the few.

When five thousand men, or even less, control the important economic destinies of property in a nation of one hundred and twenty million people, there is little to restrain them from practising the tyranny which is practised by the few under the Marxian concept of state ownership. Corporations help the communistic advance, for it is easier to take the property from the few men in control than it would be to dispossess millions of effective owners, men who really controlled what they own.

Socialistic enemies of today's economic status are misled in their analysis of causes. They assert that private property is the cause of all evils, individual and social, which beset the race. They recommend the substitution of the state for the giant corporation and fail to see that in this substitution they simply get a more vigorous type of collectivistic tyranny.

In view of the general confusion of thought about property, the corporation, and the state, the principles enunciated by the

agrarians and distributists stand out as a new sign of hope for America.

They do not substitute one form of collectivism for another but they work for the renewal of the only true form of private property—property whose owner is in control—a type of ownership which can be retained in the agrarian field and restored in much of the business field without any great loss of efficiency

and with much gain for the cause of liberty.

They do not regard the corporation as the agency in which, by economic determinism, all property and control must be concentrated, but they regard it as a mere creature of the state and therefore subject to restriction or abolition in accordance with the requirements of public welfare.

## No Masses In Madrid

By WILFRED PARSONS, S.J.

Condensed from *Columbia*

"No masses were said on Sunday, July 26, in any parish church in Madrid." This news item sums up as well as anything could the tragedy that is engulfing the old Catholic land of Ferdinand and Isabella, of Ignatius Loyola and Francis Xavier.

Why? The stark truth was that if the churches had been opened on that black Sunday, the priests would not have reached the Gospel, the church would not have reached the Gospel, the church would have been dyna-

मित and destroyed by fire. For the first time in two hundred years, a war was being fought in which one of the principal issues was the Catholic Church.

This story does not begin in Madrid, but in Moscow. Over a year ago representatives of the Communist parties from all over the world met to plan a new policy. It was simple. Socialists, Liberals, all Left-Wingers were to be asked to join with Communists in a Popular Front and capture as many seats in national Congresses as possible.

Spain looked to be an ideal place to experiment with the "new line". An election was coming on. Two brands of Socialists, the Anarcho-Syndicalists and the Left Republicans, accepted the Communist invitation for a "United Front". The scheme worked perfectly. Although they polled a little less than half of the popular vote, the Popular Front won two-thirds of the seats in Parliament. This phenomenon is explained by the fact that the Premier in power had the electoral laws and election districts fixed so the United Front was sure to win.

But this success did not mean that the Communists would immediately turn Spain into a Soviet State. Communist Revolutions demand a certain nicely balanced set of conditions. Chief of these conditions is a central government grown ludicrously weak. But governments do not grow weaker—it is necessary to make them weaker. This is where the Communist strategy comes in.

Here's how it worked out in Spain. After the elections, word went out to about 70,000 members of Communist units throughout the country. Direct action began at once. The most vulnerable side of the established order

was first attacked—the Church. A campaign of burnings began. Between February, 1936, and the end of May, more than 200 of the finest ecclesiastical monuments in the peninsula were destroyed.

Then strikes—"sit down strikes". Workers went to factories or to fields and stayed there doing nothing. They defied the authorities to put them out. If officials attempted to expell them, so much the better; they were shown up as enemies of the working class. If the authorities left them alone, industry and agriculture were crippled and ultimately ruined.

Communist strikers knew that the politicians would not dare offend the leaders of the Communist parties for they needed the votes of the Communist Deputies to stay in power in parliament.

Government all but broke down in Spain. When mobs can burn as many churches as they please and can stop the industrial processes of the country whenever they try, while the government does nothing to stop it all, obviously that government becomes an object of ridicule and hate.

Spain was rapidly approaching what Trotsky had called the "revolution point". Industry was

crippled, non-Marxist newspaper offices and radio stations were blown up, priests and nuns murdered. If signs meant anything, another two months would certainly have seen a successful Communist revolution.

The "new line" had worked. Stalin had forced his Spanish followers to join with bourgeois and Socialists to win elections and support a party in power. Then they had worked under the protection of that government. Now they were free to carry out their revolutionary plans.

But the thing unforeseen happened. The middle class forestalled the Communists; the rise of the Right anticipated the revolt of the Left. On July 18, the officers of all the garrisons in Spain led their troops out against the government.

All Europe is watching the result with feverish interest. Spain was the first fruit of the "new line" of the Communists. That line was challenged by the middle class. It is an epochal struggle. If the United Front wins out in Spain, it will triumph elsewhere, notably in France. But if it wins out in France, and the mobs commit the same excesses they did in Spain, then we may be sure

that the middle class, supported by the Army, will do just what their fellows did in Spain. They will go down in death and ruin rather than let a Communist dictatorship rule their country.

But one matter remains to be explained. The great tragedy of Spain was that in the nineteenth century the working masses quit the Church. It was poverty, destitution, and injustice which made them apostatize. They got to hate the Church because they hated the friends of the Church, who exploited them and whom the Church did nothing to rebuke or correct.

The words of Pope Leo XIII forty-five years ago went unheeded, and his great Encyclical "*Rerum Novarum*" was neglected. Now the Church is reaping the sad fruits of that neglect in the loss of so many souls and in the destruction of its churches. If all that had not been so, the poor would today be fighting on the Church's side, instead of against it; or rather, the leaders of the poor would never have got them to join the revolutionary forces in the first place. The terrible and tragic story of Spain is a fearful lesson for the rest of us.



# Liturgy in the Age of Gothic

By PAUL BUSSARD

Condensed from "*Orate Fratres*",

Under the influence of a number of writings, such as James J. Walsh's "Thirteenth, the Greatest of Centuries", many persons have thought it historically correct to look upon the Middle Ages with worshipful respect if not actual idolatry. The Middle Ages have been regarded as the golden time of the faith when everything Catholic attained its correct and unhampered expression. As a result, when the liturgical movement got under way, many persons thought that the golden age of the liturgy was the thirteenth century.

The fact is that there were several disintegrating factors in the Middle Ages which were directly inimical to liturgical piety, as they favored the growth of that individualistic piety which is, in ascetics, similar to solipsism in philosophy, to "*laissez-faire*" in economics, and to theories of education like that of Rousseau.

Historians of Catholic culture admit that individualistic piety was present during the Protestant rebellion, when every little follower of Luther was represented as being a papal commis-

sion on the interpretation of the bible all by himself. Some say that it began then, or during the Renaissance, but recently a group of historians has shown that it really began in the twelfth century or earlier and that it began first in Catholic practices of piety.

There are many aspects of mediaeval religious culture which portray the disruption of unity: painting, eucharistic piety, the position of the altar, the growth of devotional services, and the histories of the Crucifix, of votive Masses, of concelebration and of holy Communion. Perhaps the one most likely to be challenged is architecture itself, because we have become so accustomed to think of Gothic as the supreme expression of Catholicism.

The twelfth century which witnessed the change of the style of architecture from Romanesque to Gothic did not experience this development without at the same time undergoing a change in religious attitude.

Gothic art is as different from Greek art as winter is from sum-

mer, as the storm is from the calm. Prominent in the distinction between the two is the use of the horizontal and vertical line. The horizontal line which is characteristic of the Greek is a line of peace and contentment in the condition in which one is. The Gothic, which prefers the vertical line, is directed toward unrestricted activity and finds expression in a multitude of shimmering spires.

A comparison of Roman and Gothic handwriting also illustrates the change in spirit of the two periods. Any teacher of children knows that when a pupil's handwriting changes, he has undergone a spiritual change as well, that something has happened within his soul. Ruled by the vertical line, Gothic script is similar in style with the facade of a Gothic cathedral. There is a striving for height, and in the cathedral even the sculpture becomes subject to the general ambition so that the figures in the cathedral of Chartres are a great deal more than normal length. Roman script on the other hand is one of rest and ease of comprehension. It favors the horizontal line.

The Gothic building is decentralized, dispersed. Its center is

everywhere and nowhere. Everything moves for itself alone. In the multiplicity of its parts it is like the myriad trees of a forest, a kingdom containing every possibility of view, an inexhaustible wonder of combination, relation and riddle. Every single detail has its own particular meaning which as often as not is a riddle which one does not solve at first sight nor sometimes see at first glance. Every nook and cranny has its own secret.

The awakening of individual feeling is reflected in the multitude of objects in a Gothic cathedral which have religious feeling and content. They are the objects of private veneration and devotion and they are multiplied simply because many persons having their own personal devotion necessarily suppose many external objects. The many altars, the pictures of historical events or of symbolical teaching content, the multitude of saints and their relics, the paintings of our Lord and the Blessed Virgin, all these are indications of a wide-spread egocentric individualism in religious piety. Such subjectivism of devotion penetrated into the community at sacrifice, and to a large degree the consciousness that the sacrifice of the Mass is an action placed

by the community was lost sight of.

This process of dissolution is aptly illustrated by the contrast in the styles of the ancient Christian basilica and the Gothic cathedral. The former has its end in the altar. The lines of the building converge upon the table of sacrifice so that the gaze of the spectator is directed to it, with great energy. The latter has a movement of line orientated toward highness; it is not directed toward the altar.

Not only from an artistic viewpoint, but also from a practical viewpoint, can it be seen that Gothic is inimical to community-consciousness. Ask any trav-

eler through Europe how he would manage to conduct a *Missa Recitata* in the cathedral of Chartres, or Notre Dame, or Cologne, or any of the others. The great length of the building, the presence of innumerable pillars, the distance of the altar at the extreme end in half-darkness, make it practically impossible. The point is that Gothic was built at a time when Catholics no longer took communal part in the Mass. The building, therefore, is both artistically and practically out of joint with proper assistance at Mass; and we must not forget even in our most fervid artistic moments that the building is for the Mass, not the Mass for the building.

## Father and Child

Condensed from "*Maria Vom Guten Rat*"

"Mother and Child" is a stock phrase. Songs and stories are full of it; painters and sculptors render countless variations on this eternal theme. And yet, for complete family happiness all three are needed: father, mother and child. Only when the relation between father and child is full and beautiful, is the family fully realized.

Naturally, while the child is very young, it depends more on the mother than on the father. She is always with it, waking it in the morning, tucking it in bed at night; feeding it, amusing it, teaching it the little homely things it will need for life. The father, on the other hand, is far away. He hardly sees his child, morning or evening. Sunday is

the only day he has to become acquainted with his family.

There are many families in which the father is a sort of nebulous character to the child; someone who emerges spasmodically from the background to inflict punishment; a kind of "boogie" man who has to step in energetically when the mother, because of incompetence or inconvenience, is at the end of her pedagogical rope.

Is there any wonder that in these families the father tends to draw back behind the barrier of the reproving judge and to avoid any positive cooperation in the education of the child? It should be clear to the mother that she and the child lose greatly when they see in the father a Lord High Executioner instead of a solicitous teacher?

With such a system the religious rearing of the child must be very imperfect. Although most of such teaching is in the hands of the mother, the father should not be excluded; nor can he, because of inconvenience or some such selfish motive, forego the duties and rights which God and His Church tend him as a Christian father. St Thomas Aquinas sums up these rights and duties thus: "The loving father has a special share in the

concept of origin, which in its entirety belongs to God. The father is the origin of the generation, rearing and education, as in general of all that which pertains to the perfection of human life."

Direction and instruction in religious practices, as well as the deepening of religious knowledge may be considered the affair of the mother. The father can do much for the religious education of his children by example alone; and this example becomes more important as the children grow older. Where, for example, a daughter sees her father a zealous fighter for Christ and His Church, she will involuntarily demand the same characteristics in the man she chooses to marry. And where she sees her father indifferent or cold, she will all too easily acquire the viewpoint that religion is more or less a matter for women, and that men must be gauged by another standard. That viewpoint can prove disastrous when she chooses her life's partner. Furthermore, a son will follow the example of his father if it is a worthy one! The responsibility of the father is noble, beautiful, God-given!

The deep beauty of the concept "Father and Child" has



been crystallized by Giovanni Papini in these words:

"The love of the bridegroom is strong, but jealous; that of a brother only too often poisoned with envy; that of a son contains the seed of revolt; that of a friend threatens with treason; that of a father for his child is perfect love, pure love, disinterested love. The father does for his child what he would otherwise do for no one. The child is flesh of his flesh, bone of his bone; it is a part of him, grown at his side in the succession of days; it is a continuation of himself, a superior form of himself, the completion of his existence.

The old lives again in the young, the past is mirrored in the future; he who has lived, steps back for him who still is to live; the father lives for his child, rejoices in his child, sees himself surpassed in his child. When he calls it his creature, his

creation, as happens in many languages, he is conscious that he is the creator. It has come to him through the holy pains of his wife; later it has caused him also sweat and tears; he has watched how gradually a soul grew in this body which he has produced, how the bud opened and appeared, a new soul, a value for which there is no price; he has seen in this little face some of his own features beginning to show, side by side with the features of his wife, with whom only in this child has he found that union without separation on which physical love depends, and which is consummated only in this child. He recognizes himself as the author of this new existence in the universe and is content in that knowledge. The love of the father is complete love; its happiness is to give itself for the happiness of another."

DISCRETION may be the better part of valor, but it will bear watching lest it be another name for cowardice.

J. J. Daly

IF YOU are suffering from a bad man's injustice, forgive him, lest there be two bad men.

St. Augustine



# The Autobiography of G. K. Chesterton

Condensed from the book of the same title

**Bowing** down in blind credulity, as is my custom, before mere authority and the tradition of the elders, superstitiously swallowing a story I could not test at the time by experiment or private judgment, I am firmly of opinion that I was born on the 29th of May, 1874, on Campden Hill, Kensington; and baptised according to the formularies of the Church of England in the little church of St. George opposite the large Waterworks Tower that dominated that ridge. I do not allege any significance in the relation of the two buildings; and I indignantly deny that the church was chosen because it needed the whole water-power of West London to turn me into a Christian.

Of course what many call hearsay evidence, or what I call human evidence, might be questioned in theory, as in the Baconian controversy or a good deal of the Higher Criticism. The story of my birth might be untrue. I might be the long-lost heir of the Holy Roman Empire, or an infant left by ruffians

from Limehouse on a door-step in Kensington, to develop in later life a hideous criminal heredity. Some of the sceptical methods applied to the world's origin might be applied to my origin, and a grave and earnest enquirer come to the conclusion that I was never born at all. But I prefer to believe that common sense is something that my readers and I have in common.

One of my first memories is playing in the garden under the care of a girl with ropes of golden hair; to whom my mother afterwards called out from the house, "You are an angel;" which I was disposed to accept without metaphor. She is now living in Vancouver as Mrs. Kidd; and she and her sister had more to do with enlivening my early years than most.

There was a little boy with whom I walked to school in fortuitous fellowship; a very prim and proper little boy, as became the son of the venerable and somewhat ponderous clergyman who held one of the highest scholastic posts in the school.

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He also was very neat, he also was quite an industrious pupil; and he also had a peculiarity. He was the most fertile, fluent and really disinterested liar I have ever had the pleasure of knowing. There was nothing base or materialistic about his mendacity; he was not trying to cheat anybody or to get anything; he simply boasted like Baron Munchausen in quiet and even tones all the way from Holland Park to Hammersmith. He told the most staggering stories about himself, without lifting his voice or showing the faintest embarrassment; and there was nothing else notable about him at all. I have often wondered what became of him; and whether he followed his father into the church. It may be reported by the light-minded, that he may have fallen so low as to write stories, even crime stories, like myself; which some regard as almost tantamount to joining the criminal classes. But I do not believe any of his stories would be probable enough for fiction.

In the matter of religion, I have been much concerned with controversies about rather provocative problems; and have finally adopted a position which to many is itself a provocation. I have grieved my well-wishers,

and many of the wise and prudent, by my reckless course in becoming a Christian, an orthodox Christian, and finally a Catholic in the sense of a Roman Catholic. Now in most of the matters of which they chiefly disapprove, I am not in the least ashamed of myself. As an apologist I am the reverse of apologetic. So far as a man may be proud of a religion rooted in humility, I am very proud of my religion; I am especially proud of those parts of it that are most commonly called superstition. I am proud of being fettered by antiquated dogmas and enslaved by dead creeds (as my journalistic friends repeat with so much pertinacity), for I know very well that it is the heretical creeds that are dead, and that it is only the reasonable dogma that lives long enough to be called antiquated.

I am very proud of what people call priestcraft; since even that accidental term of abuse preserves the medieval truth that a priest, like every other man, ought to be a craftsman. I am very proud of what people call Mariolatry; because it introduced into religion in the darkest ages that element of chivalry which is now being belatedly and badly understood in the form of

feminism. I am very proud of being orthodox about the mysteries of the Trinity of the Mass; I am proud of believing in the Confessional; I am proud of believing in the Papacy.

But I am not proud of believing in the devil. To put it more correctly, I am not proud of knowing the devil. I made his acquaintance by my own fault, and followed it up along lines which, had they been followed further, might have led me to devil-worship or the devil knows what. On this doctrine, at least, there is, mingling with my knowledge, no shadow of self-satisfaction any more than of self-deception. On this one matter, a man may well be intellectually right only through being morally wrong. I am not impressed by the ethical airs and graces of sceptics on most of the other subjects. I am not over-awed by a young gentleman saying that he cannot submit his intellect to dogma; because I doubt whether he has even used his intellect enough to define dogma. I am not impressed very seriously by those who call Confession cowardly; for I gravely doubt whether they themselves would have the courage to go through with it. But when they say, "Evil is only relative. Sin is only nega-

tive. There is no positive badness; it is only the absence of positive goodness"—then I know that they are talking shallow balderdash only because they are much better men than I; more innocent and more normal and more near to God.

\* \* \*

A crown of what I can only call respectability came to me from the firm of Macmillan; in the form of a very flattering invitation to write the study of Browning for the English Men of Letters Series. It had just arrived when I was lunching with Max Beerbohm, and he said to me in a pensive way: "A man ought to write on Browning while he is young." No man knows he is young while he is young. I did not know what Max meant at the time; but I see now that he was right; as he generally is. Anyhow, I need not say that I accepted the invitation to write a book on Browning. I will not say that I wrote a book on Browning; but I wrote a book on love, liberty, poetry, my own views on God and religion (highly undeveloped), and various theories of my own about optimism and pessimism and the hope of the world; a book in which the name of Browning was introduced from time to time, I

might also say with considerable art, or at any rate with some decent appearance of regularity. There were very few biographical facts in the book, and those were nearly all wrong. But there is something buried somewhere in the book; though I think it is rather my boyhood than Brown-ing's biography.

\* \* \*

A man does not generally manage to forget his wedding-day; especially such a highly comic wedding-day as mine. For the family remembers against me a number of now familiar legends about the missing of trains, the losing of luggage, and other things counted yet more eccentric. It is alleged against me, and with perfect truth, that I stopped on the way to drink a glass of milk in one shop and to buy a revolver with cartridges in another. Some have seen these as singular wedding-presents for a bridegroom to give to himself; and if the bride had known less of him, I suppose she might have fancied that he was a suicide or a murderer or, worst of all, a teetotaller. They seemed to me the most natural things in the world. I did not buy the pistol to murder myself or my wife; I never was really modern. I bought it because it was the great

adventure of my youth, with a general notion of protecting her from the pirates doubtless infesting the Norfolk Broads, to which we were bound; where, after all, there are still a suspiciously large number of families with Danish names.

\* \* \*

At this time I should have been quite as annoyed as anybody else for miles round, if I had found a priest interfering with my affairs or interpolating things in my manuscript. I put that statement into that story, *The Man Who Was Thursday*, testifying to the extreme evil (which is merely the unpardonable sin of not wishing to be pardoned), not because I had learned it from any of the million priests whom I had never met, but because I had learned it from myself. I was already quite certain that I could if I chose cut myself off from the whole life of the universe. My wife, when asked who converted her to Catholicism, always answers, "the devil".

\* \* \*

Yeats was not in the least like these Theosophical ladies; nor did he follow or seek out their special spiritual prophetess, Mrs. Besant, who was a dignified, lady-like, sincere, idealistic ego-



ist. He sought out Madam Blavatsky, who was a course, witty, vigorous, scandalous old scallywag; and I admire his taste. But I do think that this particular Oriental twist led him a dance, when he followed the fakirs and not the fairies. I shall not be misunderstood if I say of that great man that he is bewitched; that is, that Madam Blavatsky was a witch.

\* \* \*

"The Adventure of the Pro-Boer's Corkscrew" commemorated the fact that I once borrowed a corkscrew from Hammond and found myself trying to open my front-door with it, with my latch-key in the other hand. Few will believe my statement, but it is none the less true, that the incident came before and not after the more appropriate use of the corkscrew. I was perfectly sober; probably I should have been more vigilant if I had been drunk.

\* \* \*

A large section of the Intelligentsia seemed wholly devoid of intelligence. As was perhaps natural, those who pontificated most pompously were often the most windy and hollow. I remember a man with a long beard and a deep booming voice who proclaimed at intervals, "What

we need is Love," or, "All we require is Love," like the detonations of a heavy gun. I remember another radiant little man who spread out his fingers and said, "Heaven is here! It is now!" which seemed a disturbing thought under the circumstances. There was an aged, aged man who seemed to live at one of these literary clubs; and who would hold up a large hand at intervals and preface some fairly ordinary observation by saying, "A Thought". One day Jepson, I think, goaded beyond endurance, is said to have exploded with the words, "But, good God, man, you don't call that a *thought*, do you?" But that was what was the matter with not a few of these thinkers. A sort of Theosophist said to me, "Good and evil, truth and falsehood, folly and wisdom are only aspects of the same upward movement of the universe." Even at that stage it occurred to me to ask, "Supposing there is no difference between good and bad, or between false and true, what is the difference between up and down?"

My brother, Cecil Edward Chesterton, was born when I was about five years old; and, after a brief pause, began to argue. He continued to argue to



the end; for I am sure that he argued energetically with the soldiers among whom he died, in the last glory of the Great War. It is reported of me that when I was told that I possessed a brother, my first thought went to my own interminable taste for reciting verses, and that I said, "That's all right; now I shall always have an audience." If I did say this, I was in error. My brother was by no means disposed to be merely an audience; and frequently forced the function of an audience upon me. More frequently still, perhaps, it was a case of there being simultaneously two orators and no audience.

\* \* \*

When people ask me, or indeed anybody else, "Why did you join the Church of Rome?" the first essential answer, if it is partly an elliptical answer, is, "To get rid of my sins". For there is no other religious system that does *really* profess to get rid of people's sins. It is confirmed by the logic, which to many seems startling, by which the Church deduces that sin confessed and adequately repented is actually abolished; and that

the sinner does really begin again as if he had never sinned.

When a Catholic comes from Confession, he does truly, by definition, step out again into that dawn of his own beginning and look with new eyes across the world to a Crystal Palace that is really of crystal. He believes that in that dim corner, and in that brief ritual, God has really remade him in His own image. He is now a new experiment of the Creator. He is as much a new experiment as he was when he was really only five years old. He stands, as I said, in the white light at the worthy beginning of the life of a man. The accumulations of time can no longer terrify. He may be grey and gouty; but he is only five minutes old.

The Sacrament of Penance gives a new life, and reconciles a man to all living, but it does not do it as the optimists and the hedonists and the heathen preachers of happiness do it. The gift is given at a price, and is conditioned by a confession. In other words, the name of the price is Truth, which may also be called Reality; but it is facing the reality about oneself. When the process is only applied to other people, it is called Realism.

*It is with words as with sunbeams; the more they are condensed, the deeper they burn.*

*Southey.*

The Catholic Digest, the first issue of which appeared this month, affords Catholics a rare mental treat. It fills a long felt want in the field of Catholic journalism.

Northwest Review (Canada)

The eagerly awaited first number of the Catholic Digest arrived as a welcome addition to the Catholic press of this country.

The Tribune (Texas)

Catholic educators have long felt the need of a periodical that would summarize Catholic literature in much the same way as the Readers Digest presents condensed articles and other excerpts from the better lay periodicals of the nation. The Catholic Digest, which has just made its first appearance, gives promise of becoming the answer to the problem.

Catholic Daily Tribune

The Catholic Digest is not in competition with publications already established. It will stimulate interest in all of them by bringing their value to the attention of a body of readers that they do not now reach. This has been the experience of other similar publications in the secular field.

The Denver Register

## If This Is a Contest, Then No One Can Lose

The Catholic Digest wants to know what articles help readers most. It therefore announces this offer:

1. Readers are invited to make known by penny postcards each month *which article in the Catholic Digest is best*. Records will be kept, results announced.

2. At the end of the year a book will be printed containing the best of the year's articles.

3. This "Best Articles of 1937" will be sent free of charge to every subscriber who renews his subscription.

No contest this, but a fair offer from which everyone profits. Vote now on the November and December issues, because they will be included in the 1937 book. Just write on a postcard your choice for the month, naming the article and the issue of the Catholic Digest.